The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. II: WHOLE NUMBER, 1251.] NEW-YORK, MARCH 8, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 8½ " 5 "
CHURCH OF THE NATIVITY.............. 9 A. M.
CHURCH OF THE ANNUNCIATION........... 9 " 4
[Sunday services, 10½ A. M. and 3½ P. M
CHURCH OF THE HOLY COMMUNION....... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
n Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS........... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn............ 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Daily Services in Lent.

Emmanuel Church and St. George the Martyr, corner of Thompson and Prince streets, at 8¼ A. M. and 3½ P. M.

In St. Clement's Church, at 9 A. M. and 4½ P. M.

CALENDAR FOR MARCH.

11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth Sunday in Lent.
THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

APRIL.

1 Sunday before Easter.
6 GOOD FRIDAY.
7 Easter Even.
8 Easter Day.
9 Monday in Easter-week.
10 Tuesday in Easter-week.
15 First Sunday after Easter.
22 Second Sunday after Easter.
25 St. Mark's Day.
29 Third Sunday after Easter.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Third Friday in Lent, March 9, P. M. Intercession, Carmansville, New York.
4th Tuesday in Lent, March 13, A. M. Northern Convocation, Troy.
4th Thursday in Lent, March 15, A. M. Christ Church, Rye. Cons'n.
4th Friday in Lent, March 16, E. Calvary, Williamsburgh.
4th Sunday in Lent, March 18, A. M. Christ Church, Williamsburgh.
P. M. St. Paul's, Williamsburgh.
E. St. Mark's, do.
Fifth Sunday in Lent, } March 25, A. M. St. Thomas's, New York.
Annunciation B. V M. } P. M St. Luke's, do.
Sixth Wednesday in Lent, March 28, E. Christ Church, Brooklyn.
Sixth Friday in Lent, March 30, P. M. Ascension, Green Point.
Sunday before Easter, April 1, A. M. Ascension, New York.
E. Holy Trinity, Brooklyn.
Monday before Easter, April 2, E. St. Luke's, Brooklyn.
Tuesday before Easter, April 3, E. General Theological Seminary.
Wednesday before Easter, April 4, P. M. Good Angels, Brooklyn.
E. St. Mary's, do.
Thursday " " 5, E. Holy Innocents, New York.
Good Friday, April 6, A. M. St. George's, New York.
E. Grace, Brooklyn Heights.
Easter Even, " 7, E. Holy Communion, New York.
Easter Day, " 8, A. M. Epiphany, New York.
E. All Saints, "
Wednesday in Easter Week, April 11, E. Christ Church, Hudson.
Thursday in Easter Week, April 12, E. St. Paul's, Albany.
First Sunday after Easter, April 15, A. M. St. George the Martyr and Emmanuel, New York.
P. M. Zion, New York.
Tuesday, April 17, A. M. Trinity Chapel, New York. Consecration.
Second Sunday after Easter, April 22, A. M. Trinity, New York.
P. M. St. Mark's, Brooklyn.
E. Grace Church, Brooklyn Heights. Anniversary of Brotherhood.
Third Sunday after Easter, April 29, A. M. St. James's, New York.
P. M. St. John's, Brooklyn.

⁂ Other Appointments will be made, in the city of New York and the immediate neighbourhood, during March and April, if requested by Rectors of Parishes.

ACTS OF THE PROVISIONAL BISHOP.

FRIDAY, March 2, Ember Day, A.M.—In St. Luke's Church, Catskill, admitted, the Rev. Thomas Richey, Deacon, Rector of the Parish, and the Rev. James Shaw Clark, Deacon, Missionary at Annandale, to the Holy Order of Priests.

SECOND SUNDAY IN LENT, March 4, A.M.—In St. George's Chapel, New York, admitted, William L. Peck, A.B., Isaac F. Cox, and Alpheus Spohr, to the Holy Order of Deacons, under Canon V. of 1853.

The Provisional Bishop has admitted the following persons candidates for Holy Orders, on the recommendation of the Standing Committee of the Diocese:

Wm. Allen Johnson, A.B., Columbia College.
George W. Bacon, A.B., Columbia College.
Octavius Pernichief, A.B., Trinity College.
George S. Converse, A.B., Yale College.
Jonathan A. Wainwright, A.M., University of Vermont, and M.D.
William A. Peck, LL.D., Harvard College.
Thomas B. Harrington, A.B., College of New Jersey.
Also, George N. Munro, without full literary qualifications.

New York.—A general ordination was held in St. George's Chapel, the parish of the Holy Evangelists, in this city, last Sunday morning. The occasion partook of additional interest, from its having been chosen for a collection toward defraying the present indebtedness of the edifice, the design being to constitute it henceforth a free church. Many of the former communicants, long disassociated from the parish by the changes brought about by time and the Northern tendency of population in this city, were present. The occasion was to these a renewal of early associations, and suggestive of the reflections attendant on the vicissitudes to which all are subject. In place of the brilliant and wealthy congregation that in other days had thronged this House of God, and filled its space with their responses, were now to be seen the poor and destitute; for it was impossible to look around and not know that the needy in body as well as in spirit were present. Material changes had, in their way, been just as great. The light of heaven, that once entered so freely, and played so gladly around the altar, was now shadowed by the near approach of lofty, ungainly buildings, devoted to purposes of business, the grounds given to the Chapel by Trinity Corporation having been delivered up to the requisitions of commerce. Already this chapel appears almost "crowded out," and standing with deserted aspect amid a large and demoralized population, whose places of lodgment are almost invisible, and who are continually receiving from abroad accessions to their numbers, make a silent appeal for its support to the warmest sympathies of the true Christian.

The sermon was preached by the Rev. S. R. Johnson, D.D., of the Theological Seminary. It was an exhibit of the character and duties pertaining to the several spiritual offices in the Church, and more particularly of the diaconate in its relation to these, the present being the occasion, under the modified canon of 1853, of appointment to that rank of three young men, two of whom had previously been connected with the parish, and been engaged in its missionary labours, and were about to become assistants to the Rector. The members of the congregation were reminded of the personal obligations involved in their relation to those holding superior rank in the Church, and of the respect and reverence due to such.

At the conclusion of this discourse, the Litany was was read by the Rev. F. Freeman, brother of Bishop Freeman. The Ante-Communion Service was then said by the Bishop, and the candidates presented by the Rev. Dr. Johnson, under whose charge they had been. The candidates were William L. Peck, late Clerk of the Vestry and a graduate of Columbia College, Isaac F. Cox, and Alpheus Spohr.

After the ceremony of Ordination, the Gospels "appointed for one of the Deacons to read" was read by the Rev. Isaac Cox. The Bishop then proceeded with the Communion, assisted by the Rector of the Church and the Rev. F. Freeman.

The collection toward liquidating the debt of the church, amounting to $600, reached $166. It is the intention to render the church free on and after the 1st of April—free in the strictest sense, without pew rent or ground rent. The greater number of previous holders of pews have relinquished, with commendable disposition, all their claims, for this purpose, and viewing the years of missionary effort put forth by the Rector of the Parish, and of the commencement of which this day happened to be the thirteenth anniversary, together with the character and extent of the surrounding population, the importance of this intention being carried out cannot well be overrated. It may be well to state, in explanation, that the old and new Parish have been combined, the name of St. George's Chapel having been retained in deference to the expressed wishes of the Trinity Corporation.

The Mission Church, now merged in St. George's Chapel, was commenced in Vandewater street; the parish itself is the second oldest in the city, dating one hundred and four years ago. In examining the Parish Register of the two, as thus united, and of the Mission Church as existing apart, we find in all of baptisms nine hundred and thirteen, of marriages five hundred and sixty-five, of burials four hundred and seventy-six, of confirmations three hundred and sixteen, of communicants eight hundred. These statistics, however, are far from presenting the results of the labour latterly expended on one of the most unpromising and most destitute portions of the Church's heritage. There has been a faithful ministration kept up, acquaintance has been preserved even with non-attendant families not unfrequently through all the gradations of misery, the perishing have been supplied with food and clothing, and the best truths of the Gospel have been inculcated at the hand of a practical charity. On the very day we write this, the Rector, the Rev. Benjamin Evans, is committing to the earth the remains of Mrs. Saul, the mother of the two murderers in the same district, who were hung two years since. As a result of kindly interposition and concern, Mrs. S. had been since that time a constant attendant at the church, she had been aided in paying her rent, and in other matters cared for. Need we commend the pious and persevering efforts of the Rector, or further suggest the necessity to the spiritual health and morals of our city of maintaining in its full vigour a church which puts forth in countless directions, often by unseen channels, the needed rectifying influences, situate in one of the main centres of active commerce; a church left to itself to struggle against ever recurring want and misery, and serving as a sort of breakwater to the incoming waves of vice, which ever set in toward this region. The change that has been wrought is manifest; and that to be effectual will be yet more extended, and equally assured and certain, provided the religion and piety of those who formerly lived and worshipped here, and who now in temples of glorious architecture worship the Lord in the beauty of holiness, with kindly recollection of the spiritual benefits they themselves here received shall be disposed to donate the means necessary to give effect to the increased ministry of this parish.

The present occasion was another of those in which the Provisional Bishop has manifested his especial care and regard for the churches of the poor, as though in constant remembrance of the practice of the Bishops of the early Church, and the solemn truth that not many mighty, not many noble, are called.

The Right Rev. the Provisional Bishop confirmed fourteen individuals in the Church of St. John the Baptist, in this city, the same evening, preaching, on the occasion, from the words: "Ye are the light of the world," and pointing out the position in which Christians stood to it in respect to their profession, and the duties this imposed.

Western New York.—The Bishop held an Ordination at St. Paul's Church, Waterloo, last Sunday—being the Ember Sunday.

The Bishop has notified that, "the regular monthly Collection to be made throughout the diocese in all the parishes on the second Sunday in March, which will be March 11, is for the sustentation of our diocesan Missions, which employ about forty-five Missionaries." The payments fall due on the 1st of April, amounting, in the aggregate, to about $1400.

Connecticut.—At a meeting, last week, of the Standing Committee of the diocese of Connecticut, the Rev. William L. Bostwick and the Rev. Merritt H. Wellman, Deacons, were recommended to the Bishop for the Order of Priests; Francis T. Russell, X. Alanson Welton, James B. Cleaveland, late a minister of the Congregational denomination, Lebbeus Cornelius Chapin, A. B., Tutor in Yale College, Arthur Mason, and Henry Goodwin, to be received as candidates for Deacon's orders.

New Jersey.—On Sunday, March 4th, (Ember Sunday in Lent,) at the stated ordination in St. Mary's Church, Burlington, the Bishop admitted Robert F. Chase, and George Hobart Doane, A.M., M.D., to the Holy Order of Deacons, and Franklin Babbitt, Deacon, Assistant Minister of Christ Church, Elizabethtown, to the Holy Order of Priests. Morning Prayer was said by the Rev. Dr. Watson, and the Rev. Professor Doane; the Deacons were presented by the Rev. Professor Hyde; the Priest was presented by the Rev. Mr. Germain; the Bishop read the Exhortation, and administered the Holy Communion. The Rev. Dr. Watson, the Rev. Professor Hyde, and the Rev. Messrs. Germain, Frost, and Markoe (of the Diocese of Wisconsin,) united in the laying on of hands on the Priest. The Deacons thus ordained, the four ordained before, and one to be ordained in April, are (with one exception) Alumni of Burlington College, and have been engaged in its instruction while pursuing their studies in Theology. A class similarly composed are now pursuing their studies, and with increased advantages. The Bishop has charge of the Departments of Dogmatics, Homiletics, and the Pastoral cure; the Rev. Professor Hyde of the Critical and Historical departments; and the Rev. Professor Doane of the Evidences and Liturgics. The Rev. Professor Mahan (of the Diocese of Pennsylvania) lectures on Church History, and the Rev. Mr. Van Pelt (of the Diocese of Pennsylvania) gives instruction in Hebrew. Candidates for Holy Orders have thus excellent advantages of instruction, while they are engaged in the work of the College with adequate compensation. Application for admission to the class should be made to the Rt. Rev. the Bishop.

Virginia.—The Bishop is engaged in preparing a history of the Church in his diocese, which is to appear in the three next numbers of one of our Quarterlies; and to enable him to do so as fully and correctly as possible, he has addressed a circular to his clergy and certain of the aityl asking for information, more especially on the following points:—

1. I wish to know the number, age, and character not only of the churches now remaining, but of those which were once in existence, and anything interesting about them.
2. Who were the ministers of the same as far back as can be ascertained, and what there was worth stating concerning them, and what new churches have been built?
3. Any information as to the glebes and plate which may be interesting.
4. What were the principal families attached to the Church, in the parish?
5. Any other things which can be gotten from Vestry Books (if they remain) or any other source which shall seem proper to be introduced into such a sketch.

I should be pleased to receive (he adds) from any clergyman or layman, to whom this Circular is sent, or from any other person, so much of the above information as can be obtained, as soon as possible—at any rate, by the meeting of the Convention in May next.

Iowa.—It appears that the late visit of the Bishop of this new diocese to Massachusetts, has excited a lively interest in the Mission of the Church in that distant State; and the Bishop's land scheme is being very favourably entertained. A correspondent of the *Christian Witness* (Boston) thus writes concerning it:—

All our practical men who have listened to his proposed plan of operations have been struck with the common-sense element which stands out so prominently in it. We New England churchmen have been *almost habituated* to looking on the schemes of newly consecrated Bishops as chimerical. We have been accustomed to see a large amount of heavy machinery placed in position, the smallest piece of which is a large school, an infant college, or an expected theological seminary, and all this machinery fail to start for lack of power, or, if it move a little, move in such a spasmodic way as to bring the whole structure tottering to the ground. Nothing of this sort is discoverable in the well digested arrangements of Bishop Lee. He tells us, in connexion with a brief, but highly satisfactory table of statistics, that he desires to secure a certain sum, (and that a very moderate one,) to be invested in government lands, by a board of trustees elected in Convention, relying on the rapid rise of the value of that investment for the establishment of a permanent fund for [illegible] purposes. These purposes are to be carried out and [illegible] on the soberly recognized principle that each must [illegible] with its "day of small things." The progress of each [illegible] to depend on its being originally started in a moderate [illegible] way, and being allowed a natural growth in the public confidence. Thus, we imagine, for instance, that in Iowa, under the present administration, a Church school may grow and expand [illegible] till it shall create the necessity for a Church college; [illegible] we do not imagine that a large stone college-building [illegible] erected till students are ready to [illegible] lands, in small lots, have in times past [illegible] money that they may in some cases say that the Bishop's plan is but an extensive land speculation and as likely to fail as any other speculation of the kind. But there is a wide difference between the cases. The Iowa Church lands will be bought by a company of men belonging to Iowa, of men too that, having lived and intending to live there, will look after the interest confided to them. Moreover, the sale of this landed property need not be forced, and this being so, we cannot for a moment doubt that, even if the Bishop's estimate of the time to be allowed for a satisfactory rise in its value be too short, it must nevertheless, at no distant day, be a valuable resource for the diocese.

THE CHURCH ABROAD.

England.—We give a report of the concluding business of Convocation in a subsequent column. The meeting was adjourned to next June, preparatory to its prorogation to another session.

According to a calculation founded on the Clergy List, the number of Clergy in England and Wales amounted at the commencement of the year 1854 to 18,420, at the commencement of 1855 it is 18,750, showing an increase of 330, which is about the excess of Ordinations over deaths notified in the *Ecclesiastical Gazette*.

The *Government Gazette* contains a plan for the exercise of the patronage of seventeen City Benefices in the sole or alternate gift of the Dean and Chapter of St. Paul's, proposed by Dean Milman, approved by the Bishop, and now ratified by Her Majesty in council. The Benefice is to be first offered to the Dean and Canons, and then to the Minor Canons in the order the Chapter think proper to select. But it is not obligatory upon the Chapter to nominate a Minor Canon already in possession of any Benefice. In all cases not thus provided for, the Dean and Chapter are to nominate one of the Archdeacons of the Diocese or a nonresidentiary prebendary of the said Cathedral Church, or one of the other spiritual persons described in the forty-fourth section of the Act of Parliament referring thereto.

The Great Northern Railway Company, in their application to Parliament for power to erect and endow a Church and Schools at Doncaster, state that there are in Doncaster a thousand workmen employed by the Company at weekly wages, whose families consist of more than fifteen hundred persons, and of these more than a thousand are children; and that as there is not now in Doncaster sufficient Church accommodation for them it is fitting that the Company should supply the deficiency for the people dependent on them. They possess land (two acres) for the purpose, and propose to devote to it £6,000 out of their corporate funds, and bind themselves to pay, "annually and for ever," £350 as stipend for a Minister, the administration of public worship, and maintenance and repair of the church. The company also propose to contribute a further sum of £230 for supplying elementary instruction for the children, and to secure the annual payment of schoolmasters and schoolmistresses.

Intelligence has been received in England, that the Bishop of Adelaide had reached his Diocese, and received a warm welcome from the people of Adelaide. An address was presented to his lordship on landing, in which it was stated that additional congregations have been formed during the Bishop's absence, that the educational institutions are prospering, and that a considerable portion of the laity are evincing increased liberality in support of the appointed Ministry.

No slight exultation has been indulged in by the puritanical party in the Church, here as well as in England, at the circumstance of the Dissenting Churchwarden of St. Paul's, Knightsbridge, having obtained a monition against the altar and its appurtenances in that Church. The following letter to the London *Evening Journal* from the Proctor of the Hon. and Rev. R. Liddell, the incumbent of St Paul's, explains that it is only introductory to the question being argued in the Ecclesiastical Court:

SIR,—A paragraph having appeared in the daily papers to the effect that a monition has been issued, at the instance of Mr. Westerton, directing Mr. Liddell to remove certain articles of furniture belonging to the above churches, I am directed by Mr. Liddell to explain that the monition in question is of a preliminary nature only, and that the validity or invalidity of the objections raised by Mr. Westerton is about to form the subject of discussion before the proper tribunals. It will be seen, therefore, that the question at issue between the parties is at present entirely *sub judice*, and not adjudicated, as might be inferred from the paragraph to which I have alluded. I shall feel obliged by your inserting this explanation in your next number.—I am, &c.,

EDMUND C. CURREY, Proctor for Mr. Liddell, &c.

Doctors Commons, Feb. 15.

Canada.—The Lord Bishop of Toronto has held two ordinations recently. At the first, three deacons were ordained; and at the second, one deacon was ordained.

THE WORLD AT HOME.

MORTALITY IN NEW YORK.—The deaths in this city last week numbered 532, which shows an increase of 11 over the mortality of the week previous. Of the deceased 144 were men, 85 were women, 177 boys, and 126 girls. There was a further increase in the number of deaths from diseases of the lungs, throat, &c.

THE LAW COURTS.—The March Term of the different Law Courts commenced on Monday. The Supreme Court, General Term, stood adjourned for one week, but two of the judges are sitting at Special Term, and one in the Court. The Superior Court holds two Trial Terms and the four other judges sit as usual *in banco*. The Common Pleas holds a General Term, and takes up the argument calendar.

ESTABLISHMENT OF A JOURNALISTS CLUB.—It appears that the representatives from different newspaper offices in this city assembled at the Astor House, on the 1st of February, to concert measures for the foundation of a permanent organization of the Press. The meeting, it is stated, was large and enthusiastic, comprising Editors, Publishers, Reporters, Correspondents, and occasional Contributors. It was agreed, we understand, that a place of general resort for members of the Newspaper Profession was greatly needed; that Rooms, to be kept open daily for the interchange of friendly courtesies, would produce good results; that in such Rooms a valuable Library of Reference for the use of the Press of the city might be established; and that an organization, based upon right principles, would prove popular and beneficial. The opinions of those present having been found unanimous, an adjourned meeting was held at the same place, at which final measures were taken for the organization of the NEW YORK JOURNALISTS CLUB.

OBJECTION TO THE POLICE BILL.—The Mayor of New York has written a letter to the Lieut. Governor of this State on the subject of the new Police Bill, now before the Legislature, divesting the Mayor of his control over the police; and giving notice that he will resign his office if the Bill be passed.

SARDINIAN EMIGRANTS.—The expected Sardinian frigate has arrived at this port with the emigrants reported to be convicts, but it is said they will not be permitted to land, until an investigation has been had respecting their character. It is stated that nearly all of them are refugees, and are generally mechanics; it is also said that their appearance is very respectable.

ALLEGED LIBEL SUIT.—A case of this kind was heard in the Supreme Court, a few days since, before Judge Oakley, E. H. Fletcher, *vs.* C. B. Norton. It was an action for an alleged libel which appeared in *Norton's Literary Gazette*, of which the defendent is the proprietor. The Rev. Dr. Wayland had published a life or memoir of the Rev. Mr. Judson, a Baptist missionary, and the plaintiff announced another forthcoming life of him; in relation to which the defendant published a communication from the Rev. Dr. Wayland stating that this second life of the Rev. Mr. Judson was not authorized by his friends, and that the publication of it would be dishonourable to the author, and could be viewed in no other light than an attempt to deprive Mr. Judson's widow and family of the means of subsistence. For the defence, it was contended that the Rev. Dr. Wayland's communication was the truth, and that the defendant was justified in publishing it. The Court, in charging the Jury, left it as a question of fact for them to pass upon, and remarked that the Baptist Church had been mixed up in this affair, and if it had been at peace with itself, nothing would probably have ever been heard of this alleged libel, and that church quarrels never produced any good, but were almost always damaging to one side or the other. The Jury retired for a few minutes, and brought in a verdict for the defendant.

THE VACANT JUDGESHIP.—It is understood that the vacant seat upon the Bench of the Supreme Court has been tendered by Gov. Clark to Mr. Samuel Blatchford of this city, but it is thought more than probable that he will feel compelled by the pressure of his private business to decline the honour.

CHARITABLE DEVISES.—In the Legislature of this State, by unanimous consent, and without previous notice, Mr. Putnam introduced the following bill:

SECTION 1. No estate, real or personal, shall hereafter be bequeathed, devised or conveyed to any corporation, body politic, or person for pious or charitable uses, except the same be done by deed or will duly acknowledged and attested according to the laws of this State, at least six months before the decease of the testator or alienor; and all dispositions of property, contrary hereto, shall be void, and go to the residuary legatee or devisee, next of kin, or heirs, according to law. Provided that any disposition of property within said period *bona fide* made for a full and valuable consideration, without fraud or collusion shall not be hereby avoided; and further provided that this act shall not be construed as applicable to either or any of the trusts authorized by Chapter 318 of the Session laws of 1840.

ADJOURNMENT OF CONGRESS.—At noon *on Sunday*, the House of Representatives finally adjourned. The Session of Saturday was a continuous one, and lasted *twenty-five hours*. The members parted in good humour after a vote of thanks to, and a brief address from, the Speaker, Mr. Linn Boyd. It is stated that less confusion and violence than usual on such occasions marked the closing scenes of the House. Mr. Benton (of Missouri), warmly and indignantly protested against "the desecration of the Sabbath," and refused to answer to the call of his name. But as the business of the Session had to be gone through within a given day, and there was more than one precedent for the encroachment on the Lord's Day, his opposition was of no avail.

THE COLLINS MAIL STEAMERS.—The President vetoed the Ocean Steamer Bill, which provided for the continuance of the contract with the Collins Mail Steamers. But by the law as it now stands the Collins line is secured the appropriation of $858,000 a-year, until Congress avails itself of the six months' notice, provided in the original contract of 1852.

PURCHASE OF BURNS, THE LATE FUGITIVE SLAVE.—Anthony Burns, the fugitive, who was claimed by his alleged owner, at Boston, last Summer, has been sold to the Rev. Lloyd A. Grimes, of Massachusetts, for the sum of $1325. The transaction took place at Barnum's Hotel, Baltimore, and was evidenced by Col. Houston, one of the clerks. Burns excited considerable attention during the few hours he was in Baltimore. He immediately afterward quitted the land of slavery for the North.

OPENING OF THE PANAMA RAILROAD.—Most of the gentlemen have now returned to New York who participated in the festivities attending the official opening of the Panama railroad route. The party, it will be remembered, left here in the *George Law*, on her last trip, and arrived at Aspinwall on the 15th of February. The next day they proceeded toward Panama in the cars. At Matachun, thirty miles from Aspinwall, the corner stone of a monument in honour of the originators of the enterprise was laid with appropriate ceremonies, an address being delivered by Judge Bowlin, United States Minister to New Grenada. The running time of the train to Panama was three hours and a half. On the evening of the 17th, a banquet was given at the Aspinwall House, in Panama, at which about seventy persons were present, including Don Pedro de Diego, Governor of Panama, and other representatives of the civil and ecclesiastical government of New Grenada, the representatives of foreign powers, Col. Ward, Consul at Panama, Judge Bowlin, gentlemen connected with the rail road and steamship companies, and the party from the United States.

THE WORLD ABROAD.

Great Britain.—The tenth ultimo was the anniversary of Her Majesty's marriage, on which occasion the band of the Royal Horse Guards played several select pieces of music on the South Terrace of Windsor Castle, at seven o'clock in the morning.

Parliament re-assembled on the evening of Friday, the 16th ultimo. Lord Palmerston explained the circumstances attending his coming into power, but the facts were already known.

The British army estimates for the current year, have been published. The total number of men in the British Army, including foreign auxiliaries, and excluding India, is put down at 194,000 men. The expenses have been £13,500,000 sterling. Last year they were only 7,000,000 sterling. The proposed increase of force is 36,000 men. A new department of the army is to be enrolled for land transport service. The enlistment to be for five years, and the pay good.

It is stated that the British Government have concluded a large contract for provisions at Dantzic, at high prices.

The amount received by the Commissioners on behalf of the Patriotic Fund now reaches very nearly £700,000.

Admiral Dundas had visited the Admiralty, on his return from the Black Sea. The veteran was welcomed to his old quarters with much congratulation.

High Easterly winds had prevailed off the English coast, and the Government steamers *Esk* and *Exmouth* had been sent to the chops of the Channel to relieve inward bound vessels.

There are accounts of great distress existing at Liverpool from lack of employment, about fifteen thousand persons having been thrown out of work from the dullness of trade and the severity of the weather. It is said that 5000 of these were unemployed from the non-arrival of American shipping.

There was a rumour, it seems, that Lord Raglan and the Earl of Lucan would shortly return from the Crimea. The reasons were not stated.

The last accounts state that Lord John Russell had gone to Vienna, taking Paris in his way, where he had a long conference with the Emperor of the French. The immediate object is to take part in the long-delayed "negotiations." It is hoped this will bring Austria to the point, and make her see that Austrian bayonets would be of much more use than Austrian mediation, in putting an end to the war.

The health of Mr. Joseph Hume, M. P. for Montrose, has of late it seems become much impaired; he has not been attacked by any particular malady, but is suffering from a general break-up of the constitution.

In the city of London—without any increase of population—the number of lunatic poor has doubled within the memory of some of the Guardians; and the cause has baffled their inquiries. Some are inclined to attribute this dreadful visitation to excess of eagerness and strife in commercial pursuits, or in mental exertions; others, to diet; and some partially to the effects of railway travelling.

A Wesleyan Preacher, Mr. G. Fletcher, has recently died at the age of 108, having been born on the 2d of February, 1747. From six years of age he had been brought up in the tenets of Wesleyanism. He spent eighty-three years of his life in active pursuits; he was twenty-one years a farmer, twenty-six years he served his Sovereign in the army, was at the battle of Bunker's Hill, and followed Abercrombie into Egypt, where he gained the esteem and respect of his officers.

We find that a report of the special inspectors appointed to inquire into the circumstances attending the loss of the steamship *City of Philadelphia*, has been laid before Parliament. This document exculpates Capt. Leitch and the officers of the ship from all blame, and recommends the erection of a lighthouse on Cape Race, as likely to promote the safety of transatlantic steamers on their voyages to the United States.

France.—The approaching march of an army to the Rhine is still the subject of general conversation, and but little doubt exists that it has been decided on. The Emperor will, it is said, take the command in person in the Spring, probably after his return from his visit with the Empress to England, which, it is said, is fixed for the month of March, when they will be present at a launch of a line-of-battle ship at Woolwich Dockyard. Engineers are surveying the grounds for a camp for 100,000 men near Metz. Apartments were being prepared at Nancy for the reception of the Emperor.

The long talked of important change in the French army in the Crimea is now announced. The army will be divided into two corps d'armes, one given to General Pelisser, and the other to General Bosquet, virtually rendering Gen. Canrobert a mere cipher.

Prussia.—Prussia has sent a circular to her diplomatic agent indicating that the entire Prussian army will be immediately made ready for the field. But the opinion prevailed that no terms would be come to between Prussia and the Western Powers, but that Prussia will be left to neutrality and its consequences.

Count Esterhazy, the Austrian Minister, had returned to his place in Berlin. His return had caused a rise in the funds.

Austria.—Some interest was excited by the expected meeting of another Congress at Vienna. All the five Powers had formally signified their intention to confer. The Congress had been postponed from the 15th to meet again at Vienna, on the 26th. Lord John Russell represents Great Britain; M. de Dourquellcy, or perhaps a special Minister, France; Count Buol, Austria; Riza Bey, Turkey. It is reported that Prussia will be allowed a seat at the Board, and that the business will be limited to offering Gortschakoff a categorical Yes or No.

Negotiations were on foot for an Austrian loan of fifteen millions in the English market.

Russia.—The Emperor Nicholas has issued an ukase calling the whole population of Russia to arms. This was remarked as a menace in reply to the appointment of Lord Palmerston as head of the English Government. Great preparations for defence continued to be made.

It was announced by the last steamer that the Russian troops on the Austrian frontier were suddenly ordered to retire into the interior. This movement is explained either as a political move in support of Prussia's assertions that Austria is not menaced, or as a strategic move to take up a stronger position.

Spain.—It was rumoured that Spain would join the alliance, with the view to have the influence of the French against any insurrection that may take place. It is also reported that Portugal will join it with 12,000 men. Five officers, Carlist refugees, had been arrested at Bayonne. They were the Commandant Orcariz, better known under the name of the "Saturnina;" Captain Ugalde, Lieutenants Yrurre and Ybarragola, and Sub Lieutenant Yabar. It appears that the attention of the French authorities was directed to the Carlist movement by the Spanish Consul at Bayonne, who had received intimation of it. At the moment he was arrested, Orcariz swallowed a paper, which it is said was an order from General Elio to enter Navarre with his companions.

Naples.—It is stated that Naples has joined the Western Alliance, and will send, beside a fleet, a land force equal to that of Sardinia, to the Crimea. The guarantee of France to prevent a revolution in Italy, has brought Naples to join the the Alliance. Count Orloff, the Russian Minister, and staff, have left Naples and retired to Caserta.

Sardinia.—The death is announced of Ferdinand, Duke of Genoa, second son of the late King Charles Albert, and only brother of the present King of Sardinia, who, within a few weeks, and in the act of giving an example of magnanimity to the Kings of the Continent, by taking part in the European war, has seen his mother, his wife, and now his brother fall at his side.

Nothing greater can be said of faith, than that it is the only thing which can bid defiance to the accusations of conscience.

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CONVOCATION OF THE CLERGY OF THE PROVINCE OF CANTERBURY.

UPPER HOUSE.—Friday, February 9.

The Prolocutor having waited upon the President by special request, was informed by his Grace that the additional day had been granted for the special purpose of enabling the members of the Lower House to take into consideration the provisions of the Clergy Discipline Bill; and it would be understood that no other matter was to be discussed.

The House then adjourned until three o'clock, when their Lordships took into consideration the resolutions of the Lower House in reference to the alterations in the Book of Common Prayer. After a lengthened consultation, their Lordships determined that they could not accede to the proposed alterations.

At half-past five o'clock, his Grace the President sent a message to the Prolocutor requesting that the Lower House would communicate, as soon as possible, the resolutions at which they had arrived on the Clergy Discipline Bill, as his Grace was anxious to declare a prorogation.

Shortly afterward the Prolocutor attended, and submitted the resolutions, with which their Lordships declared they could not agree. The Archbishop then formally adjourned the Convocation until the 29th of June next, on which day it is to be further prorogued.

LOWER HOUSE.—Friday, February 9.

At the commencement of the proceedings, a discussion took place as to the manner in which the business of the Synod should be conducted for the future, and it was decided, on the motion of the Dean of Worcester, that at the next meeting a scheme should be laid on the table.

Notice was given of the following motion, by the Rev. Mr. Seymour:—

1. That the law of God, as revealed in Holy Scripture, for the government of his Church, and as witnessed by primitive antiquity, while it vests the authority and power to govern primarily in the spirituality, does not forbid—rather does it encourage them—to call and admit faithful laymen also to their counsels in Synod, at such times and in such mannner as they shall judge to be best for the welfare of the Church. 2d. That the circumstances of the present times suggest certain and urgent reasons why the Church of England, in taking steps for the revival of synodal functions, should take advantage of this liberty, and should provide some more formal and regular opportunities than at present exist, whereat the counsel and co-operation of the faithful laity may be secured to the proceedings of Convocation.

The Rev. H. A. Woodgate gave notice of the following amendment:—

Whereas, owing to the suspension of ecclesiastical discipline as regards the laity, every inhabitant of England, whatever his religious persuasion or manner of life, is recognized by the law as a member of the Church of England, and admissible to a full participation of its rights and privileges; and whereas Dissenters have contended, both in Parliament and out of it, that Dissent ought not to involve the forfeiture of such privileges, or of a vote in the management of the Church: It is neither just nor expedient to entertain the question of the admission of laymen to the counsels of the Church, until, by the enforcement of ecclesiastical discipline, or by some other method, effectual means be taken to determine what constitutes a *bona fide* layman of the Church of England.

The Prolocutor said the next business, in fact, the only business, they had before them was to proceed to the consideration of the following report, each paragraph of which would be taken *seriatim*:—

The committee appointed by Convocation to consider of an address to Her Majesty, as to a measure for the better enforcing of discipline among the Clergy, report—

1. That they have had various meetings, and, in obedience to the commands of the House, have taken into their serious consideration the matter referred to them.

2. That they are unanimously of opinion, that the present state of the law touching the discipline of the Clergy is unsatisfactory, and that it needs amendment.

3. That the great expenses and delays attending such proceedings, which amount frequently to a denial of justice, have not been removed by the recent Acts upon this subject.

4. That the provisions of the last Act, which governs the present administration of the law, are inadequate for their purpose.

5. That the preliminary inquiry under the Act savours too much of an actual trial, without its safeguard or conclusion; while it has been doubted whether those provisions, which were intended to govern the actual trial, could safely be used for its conduct.

6. That the present provision for hearing and deciding final appeals is not such as to give general satisfaction.

7. That it is highly important that these evils should be corrected.

8. That in the judgment of the Committee it is desirable that in all causes against Clerks, involving questions of heresy, or false doctrine, blasphemy, or schism, should be heard as they might have been before the passing of the Act 2 and 3 William IV., cap. 92, saving as regards the composition of the Court of final appeal.

9. That a Court of Arches should be empowered to receive *viva voce* evidence, and to hear and examine witnesses.

10. That provision be made for the Bishop to hear certain cases in private, if he shall think fit, and the accused party shall consent, and to pronounce sentence thereon.

11. That the machinery for conducting the preliminary inquiry by commission should be made less cumbrous.

12. That provision should be made for the trial of Clergymen before the Bishop, or his official or commissary, assisted by a council of not less than four members, who shall decide all questions of fact. The said persons not to be named by the Bishop himself, but taken by lot, or otherwise, as shall seem most expedient, either from the Dean, Canons residentiary, non-residentiary, and honorary, and the rural Deans of the diocese, or from a panel of beneficed Clergymen elected in every Archdeaconry for this purpose.

13. That the greatest difficulty besets the due adjustment of the course of final appeals.

14. That it appears to your committee of the greatest moment, while we maintain the just supremacy of the Crown, as the ultimate source of justice and redress to every subject complaining of wrong, whether in matters ecclesiastical or civil, to combine therewith security that ecclesiastical questions shall be decided by persons qualified, by office and acquaintance with the course of law ecclesiastical, to decide thereon.

15. That it appears to your committee, that the acknowledged difficulties which attach to this subject, have been much increased by recent legislation, which almost accidentally transferred the hearing of these causes from the Queen in Chancery to the Queen in Council.

16. They would suggest the expediency of considering whether the best solution of this question would not be, to restore this jurisdiction to the Queen in Chancery; and to enable Her Majesty, when any appeals shall be presented from the Court of the province in matters ecclesiastical, in which any Clerk in holy orders shall be a party, except in causes matrimonial or testamentary, to remit the cause for re-hearing in the Court of the Archbishop; providing that there should sit, under the authority of the Great Seal, with the Judge of that Court, other ecclesiastical and common law Judges, to hear and decide finally in the cause.

17. Finally, your committee report that they have felt it their duty to lay these conclusions before the Convocation, as what would form the fitting heads for an address to Her Majesty, should one now be resolved upon by the Convocation.

18. But they beg further to report their own conviction, that no such address should be adopted without a full and patient examination of the whole subject. And they would, therefore, respectfully suggest to the Convocation their opinion, that their report should be laid upon the table as a matter for future consideration rather than immediate action.

On clause 8 being proposed, the Prolocutor stated that the Upper House had decided upon the following addition:—

That after the words "2 and 3 Wm. IV., c. 92," in the 8th paragraph, be inserted the words—"Provided that every cause of correction of Clerks shall be first brought to the knowledge of the Bishop: provided also, that no appeal shall be made from the decison of the Court of the Bishop on any interlocutory matter and that the Court of Final Appeal, in all cases of heresy, false doctrine, or schism, be constituted as in hereafter proposed;" and that the remaining words, "saving as regards the composition of the Court of Final Appeal," be omitted.

The first proposition of this amendment was struck out by the Lower House, and the remainder, with some modifications, was agreed to. Clause 9, the Prolocutor observed, had been struck out by their Lordships. Clause 10 was, after discussion, ordered to be expunged. Clause 11 was agreed to without discussion. Clause 12 was passed after some verbal amendments. Clauses 13 and 14 were agreed to, as was clause 15, after some explanations.

On clause 16, Archdeacon Denison moved that the following proviso be added to the resolution:—

Provided always that the four Archbishops, and the eight junior Bishops, of the dioceses of the Church of England and Ireland, be *ex officio* members of the proposed final Court of Appeal, and that it be required that not fewer than eight, of the whole number of 12, do sit for the hearing of any case.

The motion being seconded by the Archdeacon of Bath, a discussion ensued, in which Mr. Massingberd, Archdeacon Denison, and Mr. Chancellor Martin took part, the latter proposing as an amendment:—

That a certain number of the Archbishops and Bishops be necessarily members of such Court, and the presence of a certain number of such spiritual members shall be necessary to its proceeding, and that all lay-members of such Court shall be members of the Church England.

Dr. Peel having seconded the amendment, Archdeacon Denison withdrew his proposition in favour of it, and after some further discussion, Mr. Chancellor Martin's amendment was incorporated with the clause, and the clause agreed to.

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The last two paragraphs of the report were agreed to without discussion.

Archdeacon Thorp then moved the following resolution:—

That this House humbly represents to his Grace the President of the Upper House, that they have addressed themselves to the consideration of the reports sent down to them to-day with their utmost care and diligence, with an earnest desire to come to a conclusion within the time prescribed, but that they have not been able to do so on the grave matters included in those papers with regard to that full and patient examination of the whole subjects which have been justly recommended to them at the conclusion of the report on Clergy discipline, and they humbly pray that they may be allowed further opportunity of considering with more deliberation the other matters submitted to them by their Lordships.

The Rev. Chandos Pole seconded the motion, which was agreed to.

A motion by Archdeacon Denison to add to clause 8,

That such provision be without prejudice to any question concerning judicial privileges which may belong to this provincial synod in matters of final appeal,

was, after some discussion, put to the vote and negatived.

The Prolocutor, accompanied by the Dean of Worcester, Archdeacons Harrison and Denison, and others, then proceeded to the Upper House, where they had a long conference with the Bishops. After the lapse of an hour they returned, and the Prolocutor announced that their Lordships could not accede to the alterations which the Lower House had made in the resolution come to by the Upper House in reference to proposed changes in the Prayer Book. A motion by the Archdeacon of St. Alban's that the House should express its concurrence with the resolution come to by their Lordship's House, seconded by Dr. Peel, was opposed by Archdeacon Denison, and, after a very earnest discussion, negatived.

In compliance with a resolution proposed by Dr. Wordsworth and seconded by the Rev. W. H. Cox, which was carried unanimously, the Prolocutor proceeded to the Upper House, to request permission to defer any further consideration of the question of rubrical changes until next session, in the event of their Lordships still declining to accept the modifications proposed by the Lower House.

On his return he intimated that their Lordships declined to alter their resolutions, and expressed their regret that any difference should have sprung up between the two Houses. At the same time, their Lordships willingly acceded to the request that the Lower House should postpone any further consideration of the question until next session.

The proceedings were then adjourned, at 20 minutes before seven, until the 29th of June.

HEBDOMADARY.

Sunday, March 11—*Third Sunday in Lent.*—Although our wants are known to God, yet pleading them in prayer before Him, we show our faith, and draw His blessing down. As the fast of Lent proceeds, we need more strength from God, that we may struggle against temptation. We beseech Him, therefore, to behold with pity our grievous toil, and by the might of His right hand to defend us from evil. And we beg this prayer (as every other) in the name of Jesus Christ, whose victory over Satan, in the wilderness and on the cross, encourages us to hope that we too may be conquerors; or, if we fail, may be forgiven by the intercession of Him, who knows how hard our struggle has been.

Monday, March 12—*St. Gregory, M.*—St. Gregory was born about the year 540. He held a very high secular office in Rome; but his heart was not in the pomp and glory of the world, and at thirty-five he forsook it, and devoted himself to a religious life. It was about this time that he was led to desire the conversion of the heathen part of England. St. Gregory was for some time Bishop of Rome. No Bishop could surpass his devotion to the duties of his important charge. While he fed and taught the poor, as the lambs of his flock, he resolutely withstood the criminal excesses of the rich, rebuking all, whether nobles or royal personages, for their sins; counselling the weak, ruling his own Church, aiding all others that needed his aid, and writing copiously and most usefully. From St. Gregory's Sacramentary many of the most valuable parts of our Liturgy are drawn; and, as long as Chirst's Church raises the song of praise to her Risen Lord, she must remember his name in the Gregorian chants, which he formed from the Ambrosian chants, and which are certainly the most thoroughly sacred and deeply devotional of all the songs ever raised to His Ear before Whom he now, doubtless, joins in that new song which the redeemed sing before the Lamb, the sound whereof is such as we may not on earth conceive. St. Gregory entered into his rest calmly and in peace, A.D. 604.

FOR THE YOUNG.

EVIL COMMUNICATION.

When Mary Landson was set down at the gate of Farmer Brooks's farm-yard, and looked around on a strange country and strange faces, I need hardly say that she felt very lonely, and her heart beat with anxious hopes and fears. Several of the farm servants stopped their work as the coach drew up, and stood looking on as Mary descended from her high seat, and the guard handed down her little box; but they did not approach or speak to her. As the coach drove away, and left her standing alone on the road, she looked timidly around as if asking what she was to do next.

"It's the new girl," said one boy to another who had just then made his appearance out of the shed. "It does not seem as if she knew well what to do."

"She's not a very big one," replied the boy who was addressed, no other than our old friend Edward Coote. "I'll go and take her box for her," running as he spoke toward the gate. "I'll carry your box for you and show you the way to the back door, 'little maid,'" he said, as he opened the gate for her and took up her trunk; but just as Mary was going to thank him, Hannah, the servant woman, came running from the house, and said in a loud, forward manner,

"You may save yourself the trouble, Ned, and mind your own work; I'll see to her;" then turning to Mary, she examined her from head to foot with a quick, bold glance, saying, "Catch hold of one end of the box; we can carry it without Ned's help."

Mary obeyed, but not without a whispered 'thank you,' and grateful looks toward Edward, as he walked away without answering the servant's rudeness. As they walked along, Hannah shouted several remarks to the men who were standing about, and little Mary could not help thinking her manner was very bold and unpleasant, and she felt to like Edward better for taking no notice of her. As soon, however, as they entered the kitchen, Hannah set a chair for Mary near the fire, and bidding her sit down and warm herself (for she looked cold,) said she would tell their mistress of her arrival, and left the kitchen.

Mary was glad to be alone to collect her thoughts, and to remember Mrs. Howard's advice not to allow new scenes, or press of work, or any outward things, to make her forget God's continual presence. She had just time to remember that she was not alone, for God was near her, and to ask Him to help her to do right, before Hannah returned, followed by Mrs. Brooks.

Mary rose up as her new mistress entered, and Mrs. Brooks talked to her a little while about her journey and different things in a very kind manner, and then ordered Hannah to let Mary go up stairs and take her things off, and have her tea as soon as possible. Hannah answered her mistress in quite a different tone to what she had used in the farm-yard, and Mary wondered in herself how a person could change so suddenly. When Mrs. Brooks left the kitchen, Hannah showed Mary the way to her room, and bustled about to get tea, so that when she came down all was ready, and the little girl was not sorry to get something warm to eat and drink. No sooner were they seated, than Hannah began to ask all sorts of questions about her journey, and the people she had travelled with, and her former home, so rapidly, that Mary was almost bewildered. At length she said,

"And there was some fine lady took you in hand, wasn't there, and tried to make a Methodist of you?"

Mary looked at her with surprise, thinking to herself, "What *can* she mean? surely she can't mean Mrs. Howard; she couldn't speak *of her* in that way; beside she *can't* know anything about her;" and the thought of Mrs. Howard nearly brought tears to her eyes. Hannah, however, was too busy with her own thoughts to notice Mary's looks, and continued,

"I suppose you wonder how I know anything about Mrs. Howard, but trust me to find out things;" and Hannah laughed, and continued, "I was cleaning the passage when master and missus were at breakfast, and I heard them talk about a new girl, so I just stopped and listened, and heard them tell all about it; and a day or two afterward Miss Walton called (that is the clergyman's sister, you know,) and I thought somehow that she was come on some particular business, so I laid down my towel, (I was just washing up some things,) and stepped lightly to the door of the parlour (for, if you please, Miss Walton had asked to see missus alone; she was not satisfied with talking to her in the kitchen as she generally does, and that made me know there was something particular:) well, as I was saying, I stepped lightly to the door, and heard her tell how she had had a letter from Mrs. Howard, asking her to look after you, and hoping you'd be allowed to go to Sunday School, and she said she had called to ask missus about you; and I heard missus say you should go to school, so you see you are in for it. Then Miss Walton got up, and I heard her dress rustle, so I ran back and began to wash as if I'd never left my place, and there I was, sure enough, when they came back through the kitchen, and I made a courtesy to Miss Walton, and looked as demure as possible;" and Hannah again laughed at what she thought her own cleverness, while Mary involuntarily exclaimed,

"Oh! but is it right?"

"Right!" replied Hannah, "don't be silly, child, there was no harm in it. I didn't hurt anybody, and I wasn't found out;" and then she went on telling Mary how afterward her mistress had told her about Mary's coming, and how she had pretended to know nothing at all about it, although she could hardly help laughing all the time.

Mary sat by, saying nothing, but feeling much shocked. She could not laugh at what she felt to be wrong, and she wished heartily that Hannah would not tell her such things. "It was surely wrong, it must have been wrong," she said to herself; "she deceived her mistress, and it couldn't be right to listen. Oh! I hope I shall never do such things."

Just then, Mrs. Brooks's footsteps were heard approaching the kitchen.

"Jump up, child, there's missus coming," cried Hannah, "she musn't find us at our tea yet," starting from her seat as she spoke, and beginning to wipe down the dresser. Mary's first impulse was to do the same, her next was not to deceive her mistress, and she sat still.

As soon as Mrs. Brooks entered, she sent Hannah to help the milkers, and told Mary she might stay and assist her to prepare the tea for the whole family, who would soon be in. I must now leave Mary for a little while, and tell you something of Farmer Brooks's household, so that you may better understand Mary's position in future. It consisted of Farmer Brooks and his wife, four daughters and two sons. Two of the daughters went to school in the town, while Ellen and Martha helped in the household work, and had now gone out to the milking, so that Mary had not seen them. Mrs. Brooks had always been accustomed to work a great deal herself in the house, for the farm was large, and the dairy work very considerable. There were between twenty and thirty cows to milk night and morning, and plenty of cheese and butter to make. The two boys, one sixteen, the other twenty years old, helped their father in his work, and the whole family, except on great occasions, took their meals in the kitchen, the servant sitting down when the rest had done. There was also a back kitchen, in which most of the cleaning work was done.

Mrs. Brooks's health, however, had not been good of late, and she had been obliged to confine herself more to the parlour at needle-work, leaving the house work to her daughters and the servant. After some time, seeing she did not get any stronger, she found it would be necessary to get a girl to help the servant, and set Ellen more at liberty to take the mistress's place. She was recommended to apply to one of the London Unions for a girl. She had done so, and Mary had been sent to her. And now to return to Mary.

She felt frightened enough when the whole family came in for tea, and was glad to retreat with Hannah into the back kitchen, and help her while the evening meal went on. Before eight o'clock, however, her mistress sent her [illegible] thinking that she would be tired after her journey, and Mary was glad to find herself, out of the bustle, quietly in her own room. She was sorry to learn that Hannah would share it with her, for she felt a shrinking from her, and disliked her manner of talking. Now, however, she was alone, and before she knelt down to say her prayers, she tried to think collectedly for a few moments over the events of the day. Everything was so new and strange, that she felt bewildered, and strove in vain to recall anything in order; her mind ran from one thing to another, until, wearied out, she gave up the attempt, and took her Bible in her hands to read a few verses, say her prayers, and get to bed. It opened of itself at the last place Mrs. Howard had read with her, and marked for her, and through her tears Mary read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." (1 St. John, ii. 15—17.) She shut her book, and Mrs. Howard's words returned to her. She almost fancied she heard her saying again "You are going more into the world, Mary, than you have been before. Its pomps and vanities will assail you. Your companions may try to lead you away from God, your daily employments will hinder your thoughts from resting upon Him. The new faces and new scenes among which you will be thrown, will distract you; remember then, dear child, the vows of your Baptism, watch against, pray against, and resist the world, and its temptations. You will not have to seek for them; they will be around your path, found among your companions, and your daily employments. All outward things which drive our thoughts away from God are the world to us. Think of this: know your danger; and then you can guard against it. Try often to think of God while you are busy—do not choose bad companions, or let outward things tempt you to neglect your devotions." "How well Mrs. Howard knew everything," she thought, "how well she described just what everything seems to be. But, Hannah! I can't help being with her. I am sure she is not a companion Mrs. Howard would like me to have, but I can't get away from her." Again Mrs. Howard's words recurred to her mind. "You may be even obliged to live with those who neglect God and His service, and live only for this world, but you need not follow their example. Steadily do what you know to be right yourself, and then even their company will not hurt you. Renounce the world, and you may live in it, and not be hurt by it."

Mary was scarcely conscious that her bewildered feelings were gone. She stood up, and said through carefully, and thoughtfully, the baptismal renunciation, and then kneeling down, she asked God to give her grace to withstand the tempations of the world, the flesh, and the devil, and with a pure heart and mind to follow Him the only true God, through Jesus Christ her Saviour.

Those who know not that God does indeed hear the earnest prayer of a simple child, would have been surprised could they have seen Mary's cheerful, trustful face, as she laid her head upon her pillow that night—an orphan among strangers—and soon fell into a quiet, peaceful sleep.

We must leave her, and join Miss Walton in her parlour on Sunday afternoon.—*Jackson's Stories and Lessons on the Catechism.*

The most efficacious manner in which we can act usefully in the immense circle of the world, and for the good of humanity, is to fill our place in the circumscribed circle of domestic virtues; to form around us an atmosphere of love and benevolence. We must do the good that lies in our power; it afterward belongs to Providence, and not to us, to make that good contribute to the general utility.—*Bishop Jebb.*

DIVINE SERVICE IN GERMANY.

A contributor to the *Scottish Ecclesiastical Journal* gives the following account of the miserable apology for Public Worship which belongs to the best kind of Protestantism in Germany:—

On entering the temporary church at Wiesbaden one Sunday afternoon, we found a numerous congregation seated, and singing in a leisurely manner, with a peculiarly distinct modulation, some verses of a hymn announced in large letters on a black board. The organ was well played, and the singing good, but slow, and, as we thought, heavy. During this part of the service no minister was present. At the close of the hymn the preacher entered the pulpit, and the people stood up to hear the text. At the same moment two other ministers appeared in gown and bands at a window which opened into the church from the vestry, and stood looking gravely out on the congregation. The text being delivered, the people sat down—the two ministers retired from the window—(perhaps to smoke their pipes in the vestry) leaving the casement open—and the preacher commenced in a loud voice, with a slow, heavy delivery, which warmed at last into an energetic appeal; a little disfigured, it is true, by the national habit of expectoration. The sermon was delivered without notes; but, as we were afterward assured by one of the clergy, it was not properly *extempore* but *memoriter*. Their sermons are always written out in full, and are required to be produced to the Dean at his visitation, any failure in which would be visited by ecclesiastical censure. But, as the people, like the Scotch, cannot endure preaching from the book, they are learned off by heart and repeated from memory. This we believe is frequently the employment of the ministers in the vestry during the singing of the hymns.

The sermon ended, the people woke up, and again rose from their seats. The two hidden ministers reappeared at the window, like a guard turning out to salute, and the preacher, holding up the large Liturgy in both hands to his eyes, read the *Kirchen-gebete* in the tone of a schoolboy, all standing. The people listened as to a proclamation; a few cried *Amen* at the end. Then the preacher departed, the attendant ministers vanished from the window, and the congregation, resuming their seats, refreshed themselves with a leisurely *Schlussgesang*. This done, another minister appeared *behind* the altar, where the Bible lay open on a little desk. The congregation once more stood up, and the Apostolic Benediction was read, the preacher now appearing with the other minister at the vestry window. Amen was said, and the people, being on their feet, incontinently walked away. It was like the dispersion of a crowd in the street; no private prayer or semblance of meditation; and no lingering awhile in the sanctuary detained any one from the burning streets. Unlike the Scotch, however, no hats were put on till they reached the door. We cannot say the impression was favourable. Still it will be observed with satisfaction by all who remember the effects of the Rationalist School, that every Sunday, at least, an opportunity is given, and increasingly made use of, for remembering and approaching the true God and Jesus Christ whom He hath sent.

Unfortunately it is *only* a Sunday service; no other days being generally observed except St. Stephen's New Year's Day, Maundy Thursday, Good Friday, Easter Monday, and Whit Monday.

Again, this so called Liturgy is wholly *un*-liturgical; it has no *acts* of worship or faith; no creeds, no psalteries, no kneeling, no responses, no common or congregational supplication and thanksgiving. The Prayers are mere book exercises recited by the minister, and listened to by the people. It is to be further noted, that no Lessons are appointed to be read from the Bible. There is a Gospel and an Epistle in the morning, but no Scripture at all in the afternoon. The only parts of the service which exhibit real life are the singing and the preaching; and of these, as if to mark the want of "one Spirit in one body," the first is handed over exclusively to the people who *en revanche* enjoy their nap during the other.

The language of the several formularies, as we have said, is wordy and diffuse, conceived in the flowing periphrastic style which Baxter would have substituted for the English Liturgy, and which Tillotson and Burnet thought more "sweet and affecting" than our inimitable Collects.

BALM:

A few consolatory Stanzas, by the Author of "Proverbial Philosophy."

Patience yet one little hour,
Pale, unloved, uncourted flower,
Seeing not the sun,
Patience,—heart of depth and duty,
Yearning for the smiles of beauty,
Never catching one:

Patience,—martyr following faintly,
Gentle nun, serene and saintly,
Kneeling in the dust;
O not vain thy long-enduring!
Still with meekest might securing
Triumph to thy trust!

Hushing every mutter'd murmur,
Tranquil fortitude the firmer,
Girdeth thee with strength;
While no treason near her lurking,
Patience, in her perfect working,
Shall be Queen at length.

And behold! the pious daring
Is a glorious crown preparing
For thine own sweet brow;
Precious pearls of softest lustre
Shall with brightest jewels cluster
Where the thorns are now!

Faith and Patience!—sister, brother,—
Lean in love on one another,
Calm for good or ill!
Comforted by surely knowing
That The Ruler is bestowing
Strength in sitting still!

O ye virgin spirits wasting,
O ye hearts of thousands, hasting
Darkly to decay
Through the blight of disappointment,
Tenderly with precious ointment
Lull those cares away;

Tenderly, with wise beguilings
Court sweet Patience for her smilings
On that rain drear;
Soon with other sister graces,
Shall she make your hearts and faces
Laugh away their fear:

Soft contentment, bright-eyed Duty,
Faith in his archangel beauty,
Joy, and Love sublime,
Follow,—Patience, where the finger
Gently beckons Hope to linger
On the wrecks of time.

—Martin F. Tupper.

THE MUSIC AT CHURCH.

Some persons again will be disposed to look with disfavour upon a proposition for exterminating operatic exhibitional music from the Church; not so much because they really think* that that is the proper place for it, nor because they feel that it conduces to devotion.

But because much of that music is really good music, (only not of that sober, solemn, sacred character which alone is fitted for Divine worship,) and they have no opportunity of hearing such music so well and effectively performed elsewhere.

Practiced singers, and a noble organ, and ornamental and perhaps beautiful music, afford a concert not to be met with ordinarily beyond the walls of the church.

If they could have it in other buildings and on other occasions, they would prefer it. But as they have not, they are content to go to church to hear it. And though they feel some grains of compunction, they smother them under the plea that *they* are not the responsible authorities. Perhaps, indeed, were they to speak the whole truth, they would confess that while for propriety's sake they much regret that the abuse should exist they in reality, for the sake of their own gratification, would much more lament if it were done away.

Well were it, if they would carry with them into the sanctuary the feeling of St. Augustine, who says: "When it befalls me to be more moved with the voice than the words sung, I confess to have sinned; and then I had rather not hear music."

The remedy is, to get rid of the abuse first, which only tempts to the profaning of God's house. And then let them cultivate Choral Societies to any extent they please.

Preference, again, is given by some persons to secular and ornamental music, on the ground that other music is dry, pedantic, and peculiar.

1. But those of them who are most anxious to carry their view into practice, may not perhaps be most willing to recognize that, thus simply stated, the question is reduced to a mere matter of taste, and that others may think differently. It may be suggested to them, first, that if they were better acquainted with the latter they might come, as others have done, to like it more; and, secondly, that when there is a chance of an irregularity and an evil creeping in, there is not much difficulty in determining whether it is most likely to be on the side of levity or sobriety, license or severity.

2. Granted that the former is the most amusing. But it is not to be supposed that *you*, coming for the purpose of solemn worship, want to be amused. If you *are* amused, you may reasonably suspect that there is something wrong; you may doubt whether you have such an appreciation as you ought to have of the awful work you have in hand, whether you rightly realize that "He is fearful even in praises."

3. It does not follow necessarily, that because music is neither secular nor ornamental, it is therefore dry; nor because it is sublime and solemn, that it is therefore pedantic.

4. If when familiar with what music there is already of this solemn sublime character, you still esteem it dry and pedantic, let modern composers compose sacred music which shall be sublime and not dry and pedantic. They may not, perhaps, find it very easy to compose music of a sublime character at all. But it is more than probable, that if encouragement were given to them to do so, they would, instead of lowering their own taste to that of the public as at present, cultivate, and we may hope successfully, the higher style. At present there are very few, composers or organists, who have the moral courage to stand against the popular tendency and to endeavour to elevate the popular taste.

5. It is certainly peculiar. But then it is for a peculiar purpose.—*Practical Remarks on the Reformation of Church Music.*

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* People often endure and even encourage things of which their better judgment scarcely approves, on account of the gratification they receive from them. But still there is ground for hoping that in time common sense and good taste will prevail.

OUR CHURCH CHOIRS.

Reprehensible though the prevalent practice is, of having in our churches an *orchestra,* stocked with mere professional, or quasi-professional musicians, to do that which we ought to do ourselves, the case is aggravated by the fact of those, generally speaking, who are placed there as our substitutes, being utterly devoid of all that devotional feeling which should characterize such as officiate, in whatever capacity, in God's Holy Temple. The idea of anything that deserves the name of *prayer* in the organ gallery is but too commonly unthought of. But to show *what ought to be,* we may adduce a form of prayer for that especial purpose, prepared by the Bishop of New Foundland, and which is in use, we believe, both in his cathedral at St. John's, and in several of the churches in his diocese:—

A PRAYER FOR ORGANISTS AND CHORISTERS BEFORE DIVINE SERVICE.

O most merciful God, who hast encouraged Thy servants to draw near to Thee, I beseech Thee to grant me Thy grace at all times, but more especially now that I am about to take an active part in the services of Thy Holy Temple. Thou hast been graciously pleased to allow me the privilege of leading the choir of this Church, publicly to sing Thy praises; grant me ability, O God, to perform the duties of my situation in a becoming manner, but never let my aim be to receive, or be satisfied with the applause or approbation of men. Grant this for Thy blessed Son Jesus Christ's sake. Amen.

O Lord let Thy blessing rest on those who are here appointed to lead the congregation in singing Thy praises; assist their humble endeavours, and keep far from them all vain and worldly thoughts, for Jesus Christ's sake. Amen.

Finally, O Father, hear all our prayers this day, and graciously incline Thine ear to our songs of praise: make us to be very thankful for these joyful opportunities of addressing our Psalms and Hymns to Thee; enable us to sing with the spirit and with the understanding also; and prepare us for the Chants and Services of Thy Heavenly Courts. Grant this, O merciful Father, through Thy Son our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Should we not have a happier and better state of things, if the clergy and vestries would only take care to have none employed in such holy offices, who would not offer up these prayers and supplications with unfeigned lips?

Nineveh Relics.—We find the following in the Paris *Galignani*:—"These relics of Nineveh, it would appear, will eclipse Mr. Layard's boasted discoveries, for which he has assumed so much credit to himself. It might be retorted on this 'young gentleman' that, had he been a man 'of energy and courage,' this precious cargo would not have found its way to France. The Minister of State has caused a three-masted vessel, the *Manuel*, of Bordeaux, to be hired to bring to France the objects discovered by M. Victor Place, consul of Mossul, in his excavations at Nineveh; and she has just sailed from Nantes for the Persian gulf. Among the objects she will bring back is one of the monumental gates of the city, four gigantic bulls, several basso relievos, a great number of utensils of earthenware, copper, and iron, and a number of statues of greater antiquity than any yet discovered. They are to be conveyed down the Tigris on large rafts, supported by bladders, according to the custom of the country, to Bussorah, and are there to be shipped. The descent of the Tigris, a distance of 300 leagues, will be attended with considerable difficulties and dangers; but M. Place will, no doubt, be able to surmount them. He has already accomplished the more difficult operation of conveying the objects, some of which are of enormous weight, from Khorsabad to the banks of the Tigris, a distance of some leagues, and across a country which is not only without roads, but traversed by torrents over which it was necessary to throw bridges; and all this he has done without any of the apparatus employed by Europeans. It is expected that the *Manuel* will have returned to France in sufficient time to enable her precious cargo to be deposited in the Assyrian Museum of the Louvre before the opening of the Exhibition."

Man and Woman.—I should not say, from my experience of my own sex, that a woman's nature is flexible and impressible, though her feelings are. I know very few instances of a very inferior man ruling the mind of a superior woman, whereas I know twenty—fifty—of a very inferior woman ruling a superior man. If he love her, the chances are that she will in the end weaken and demoralize him. If a superior woman marry a vulgar or inferior man, he makes her miserable, but he seldom governs her mind, or vulgarizes her nature, and if there be love on his side, the chances are that in the end she will elevate and refine him. The most dangerous man to a woman is a man of high intellectual endowments morally perverted; for in a woman's nature there is such a necessity to approve where she admires, and to believe where she loves—a devotion compounded of love and faith is so much a part of her being—that while the instincts remain true and the feelings uncorrupted, the conscience and the will may both be led far astray. Thus fell 'our general mother'—type of her sex—overpowered rather than deceived, by the colossal intellect—half serpent, half angelic.—*Mrs. Jameson.*

Every sorrow we meet is a billow on this world's troublesome sea, which we must cross to bear us nearer home.

Certainly in the day of judgment we shall not be asked what we have *read*, but what we have *done*; not whether we have *talked* well, but whether we have *lived* well.—*Thomas a Kempis.*

COMMUNICATIONS.

For The Churchman.

SOME FURTHER ATTEMPT TO ANSWER AND IMPROVE THE QUESTION.

We came in our last article to the conclusion, that the only unmistakable feature of party evangelism "is favour for the sects and opposition to the distinctive doctrines of the Church as laid down in the Prayer-Book and Catechism." We wish to make the statement clearer, if we may. Some may say, "this is putting us in a *straight jacket*, which we never consented to wear. This is not our evangelism." We have not said it was all you hold, but only that you must put on this jacket and wear it before you can be enrolled in the good company. Let no man forget these qualifications in judging of what we have written or shall write. We should be sorry to have any blundering at this point. We have been careful to state that it is not the holding or teaching of Gospel truth; it is no amount of the true Christian temper, if they be confined strictly within the Church and to her doctrines, that will entitle a man to rank as a party evangelical, but that even without these qualifications, if he opposes certain doctrines of the Church, and cheaply prizes or rejects all of her distinctive teaching, he may have the distinction.

Let us illustrate. The doctrine of *Baptismal regeneration* is so fundamental in our system, it so runs through our offices and catechism, and is so enforced by collateral and primitive testimony, that when we so change as to get rid of it, we must cease to be an Apostolic and Catholic Church. It is as a vital thread twisted strongly into our system, running, and manifesting its force as it goes, through our Baptismal, Confirmation, Ordination, and Communion services, as though its presence there was a thing never doubted and never to be doubted. The prayers of the Church, her praises and thanksgivings, cannot be offered without the faith of this doctrine. No words which human ingenuity can put together could more certainly and plainly teach this doctrine than those employed by the framers of our Baptismal Office and the Catechism. This, too, we think, is generally admitted by all who can read them with understanding. There is a straight line running without a break from Baptism through the Catechism and Confirmation to the holy Communion, which is made up of baptismal regeneration—or the grace of baptism, if that is liked better—and no man can walk a step on it by the guidance of the Church without faith in this doctrine. Now if there is any one thing which evangelicals, as a party, have consented in repudiating, it is this doctrine, and yet we think it is not presumption to say, we cannot get rid of it without losing the marks of a Catholic Church, without a breaking up in all our foundations. The late Mr. Fowles believed this doctrine, and teaches it in his book on baptism. He said he would not have a word altered in the Prayer-Book, but told us he found the key to the understanding of the terms used in it in Calvin's writings. He could receive and use all the words implying regeneration as applicable to elect infants. So Mr. Gorham could; and the decision in his case was not that baptismal regeneration is not an evident doctrine of the Church, but that she did and would tolerate persons holding views called Calvinistic. Such men believe that baptismal regeneration may and does take place in the baptism of elect infants. We believe there are no infants but elect infants, and therefore that all are regenerated in baptism; and the prayers and thanks and teaching of the Church show as plainly as anything can that this is her faith. We wonder that any can remain in the Church and doubt it. If men could agree in this doctrine, we think they might agree on most others. A few who hope to see our pulpits freely exchanged with the sects, might not be satisfied with anything short of it, but they will not live always, or multiply very fast, for we reckon we have few bishops who will consent to have their office nullified in this way. Such a wish makes Episcopal Ordination nothing, mixes it up with things that are common, and would be the last life step of party evangelism. After that it will have no Church order to contend against, but will lose what will be to it all things—the marks of its distinction in any Church. A considerable portion of the party hold that we have no priesthood, no altar, no "real presence" in the Eucharist, no authority for Episcopacy higher than expediency; and what will the Church be when their views are carried out,—above all, what countenance do such opinions find in the Prayer-Book or in the practice and teaching of the primitive Church?

Now parties exist in the Church on these grounds, one party claiming to hold the teaching of the Church, the other, as we think, departing from it. When we consider how imperfect the best and wisest men are in understanding and heart, it would seem that they could make no reasonable allowance for each other's infirmities, and have no proper self-acquaintance, if as members of a holy Catholic Church, which has a Ministry which was never departed from till the time of the Reformation, a form of doctrine and worship which all have engaged to conform to, and which has been handed down as an inspiration of saints perfect and fitting, like the breathing of one that imparteth life, they must divide on every supposed difference, part, or walk together in distrust. That the Church should be divided as much and on such points as it is, is a most desponding and discouraging feature of the times; and we think that the least that good men can do is, to consider what part they have taken in it, and find where the fault lies.

We would treat this subject with care and justice, for we suppose there is and has been fault on both sides, while we must maintain there is and has been nothing to justify party organizations and party spirit. The things complained of would be soonest and most safely corrected by united action, by striving together "to keep the bond of peace" and do the will of Christ as His one body—the Church. We believe those who adhere most firmly to the Prayer-Book, most naturally and reasonably interpreted in regard to the Ministry and Sacraments, have a right to stand and will stand to the end of time. Had this ground never been departed from, we should havehad no Wesley and his followers, no sects to break the unity of the Church, no man-followers to distract, no ebbs and flows of rationalism and infidelity, but with a Ministry united and as evangelical as our doctrine and worship, the Church would now be as the seamless garment of Christ, charged with His omnipotence, and light and life-giving as the morning upon the world.

But how is it now? What a picture we might make of it if we could give it room without going from our door! We will state some facts without entering into the reasons or provocations of them. In some instances where there were diocesan missionary organizations, dating with the first establishment of the Church, brethren separated from it and set up on an independent and party footing. We have a general organization for domestic and foreign missions, and brethren separate and refuse to act in it, except as they can carry out their individual views. We have a general Sunday School Union for giving Church instruction to the young, open to the visitation and control of Church authority, and brethren refuse to use its books, and prefer those that give no instruction concerning the Church, but much that is ungenial to it. They institute a publishing Society to carry out their opposing views. We say nothing of the right or wrong of these and like things; but we say, they make a party and institute party action, and that brethren who stand upon the old ground must give it up and join in the new mode of action, or be forced by it into a party position. Now, if they could not change their ground further than to correct errors that are seen, further than they may without departing from the teaching of the Church, they must stand there as honest men—party or no party. We thus leave the reader to judge with whom the responsibility of a divided Church rests. Facts, we think, have already been revealed of such a character as must convince all fair minded persons that the Church was sound in general when these forms of party action began, and that few are disposed to press extreme views. Brethren of the Church who can stand at all on the Prayer-Book as an exponent of doctrine, if they would come together and work together, would see their point of difference melting away at every touch of fellowship. The less sound would become sounder, and the great might of the Church could be directed to the one end of her advancement. We wish we could see such a day, such an unfolding of catholic truth, such a moving with power in the direction of that truth, which is love, patience with faults, a sympathy with all the body.

H.

For The Churchman.

THE CHURCH.

"WHOSE (CHRIST'S) HOUSE ARE WE."

The world is governed not only by men, by opinions and notions, but by words. Neither the religious nor irreligious world is an exception to the remark. Names have asserted as wide an influence and as arbitrary a sway as ruler, king, or sovereign ever had. In the progressive ascendancy of words, also, it is curious to observe that they rarely change in meaning and modification for the better, but rather adapt themselves to the corrupt usages and even the declining morals of the age. Names and words remain even when the thing has changed or passed away. *Imperator* once signified in its native home, not a regal dignity as now; it was once the official title of one who was merely the highest military servant of the State, but is now the title of its master. The modern emperor is a very different man from those old Roman generals—those *imperatores*, whose victorious legions prepared the way for the Cæsars and the Augusti.

In political and civil life, such mutations in the meaning of words rarely produce inconvenience or serious error. The necessities and demands of practical life sooner or later reduce terms to an available level; and no harm ensues, except, perhaps, the loss of a good idea for what was also a good word. If men would always look more to things than to words, or keep in view the original instead of the new phases that words so often assume, the same harmlessness might exist in the religious as in the merely political world. But here also, unhappily, where words ought to stand immoveable as a rock from age to age,—here, also, words like vessels break loose from their moorings and drift away on the wayward stream of time.

As a religious community, we are governed much by the word *church;* and yet from the vague manner in which it is often applied, there is also much confusion and inconsistency. It is well, therefore, to recall the true idea if we can; and if we must be ruled by words, or a word, let us have at least the best right for the best reason.

We shall not enter here into any elaborate research, or bore your readers, Mr. Editor, with a nice and very precise array of synonyms—though the reader will find some interesting matter on this head, in the first article of Trench's work lately reviewed in your columns, in the department of Reviews. The word church, in its origin, is not pure English, as little as it is pure Scotch or German. Church, Kirk, and Kirche, we know, are all the same word modified by national dialects. It has come down to us from the Greek κυριακον (not κυριακη), or κυριου οικος. It has reference originally to a building. "House of the Lord," or "house of God," are expressions so common in Scripture, that no one could mistake it for anything but the temple. That temple we also know was the type of the people,—the latter were the κυριου οικος of which the former was the symbol. In the New Testament this symbolical name is given to the people gathered unto the Lord under the new dispensation. So St. Paul says, "know ye not that ye are the temple of God?" And St. Peter speaks of Christians collectively as "the house of God." So St. Paul, again, when speaking of "Christ as a Son over his own house"—declares, "whose house are we." (Heb. 3.) When the expression was thus applied indiscriminately to the building and the people, so long as it was kept in view that "the house of God was type and title for the living worshippers, it was not only a beautiful and religiously poetical idea of a living temple, but it was closely allied to all incentives of practical influence for a people dedicated to the Lord. "Lord's house," "God's building" these are only literal translations of the old Anglicized "church;" and as long as the people understandingly spoke of themselves in this way, the word with the idea was always a wholesome remembrancer. They were thus ever reminded what they were, "the temple of the living God." (2 Cor. vi.) "As God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people." The word placed before them the true dignity of Christian life, individually and collectively.

But language is in a constant flux. Words pass out of use, others come in their place, new words are added and old words insensibly acquire a new sense, or what is more important to our purpose, lose their original. *Church* has shared in the last of these variations. No one now thinks of its purely primitive meaning. That has become entirely obsolete, and he would be deemed, perhaps, a very old-fashioned Christian who, instead of "the Church," would talk of the "house of the Lord." People would think he was going to revive the quaint forms of by-gone ages, and if they could not reason, would at least try to rally him out of his antiquated taste. Church—the word—has become a conductor of other ideas than at first. The beautiful figure is lost out of sight; and while every one has an idea about the Church, scarcely two ideas are alike.

Yet vague as the use of the term has become, no one doubts but that the most general idea is the most certain, and that this general idea implies a collection, or the collective body of all Christian people. The word when not used literally, always has reference to a collective people. As a figurative term it is also abstract, where all that is particular and individual is merged in the general. All abstract terms are more or less vague, and hence every Christian community, with the general and indefinite idea that it means all Christians collectively, applies it to its own particular body.

The word then presents us the two ideas, one is "the building," the other is the people; and so St. Paul addresses the Corinthians—"Ye are God's building, know ye not that ye (collectively) are the temple of God," and that the "spirit of God dwelleth in you?" More explicitly he says to Timothy, that "the Church of the living God" is "the house of God;" and here let it be noticed that in the former of these two last expressions, the word "Church," being in its Anglicized form only a modification of "the house of the Lord," the use of the synonym "house of God" would seem insufferable tautology to a rigid critic of the version, while there is no tautology in the original; but, as was the intention of the Apostle, one expression explains the other. The house of God here is the Church (the collective assembly εκκλησια) of "the living God." We are to bear in mind also that εκκλησια means a congregated body, and it must be admitted that "congregation" fully expresses the purport of the word as commonly used. Augustine indeed does not use it solely on etymological grounds, but the *usus loquendi* is our best guide, and hence to determine the import of the Latin ecclesia, we must go to its Greek origin. And here it is a curious fact, that while the Northern nations of Europe of the Germanic race have, in their language, retained the modification of the expression "house of the Lord" from κυριακυν, or its synonym, the Southern nations have retained some modification of ecclesia, as in the French, Spanish, and Italian. The latter are the etymological congregation, the other the Church, by the same standard. We are to distinguish then between the word as established by ecclesiastical usage and its first introduction.

One of the rules laid down by James the First for the translators of our authorized version, was not to translate the word (εκκλησια), where it applied to assembled Christians, by the word congregation, but to render it "church", the latter being with us, the ecclesiastical term. The latter was thus preferred to the more literal term.

Now although congregation, assembly, or even meeting, would be more literal than church for the Greek, yet time has honoured the word so long already by ecclesiastical usage, that it is too late at this day to discard it from our vocabulary or our version—nor indeed could any one wish it who understands it. It is so beautiful in its constant allusion to God's living temple, and so constant a monitor of the spiritual structure in contradistinction to the material edifice, and thus so appropriate a remembrancer of our collective relation to God, that no word could be selected more expressive. The Eglise of the French, the Iglesia of the Spanish, or Chiesa of the Italians, all offsprings of the ecclesia of the Greek, remind us of the assembly—but it is the Anglicized *church* that reminds of the "house of the Lord," the temple of the living God. I would not argue from this indeed that the religion of Northern Europe must be better than that of the Southern nations,—but without any design to use it for such a criterion, it can hardly be questioned but that the Northern term expresses a deeper religious feeling than the Southern, and that its constant reference to God's living temple indicates a deeper religious life than the other. How it came to pass that the North and the South thus have held fast, each to an ecclesiastical term that presents the whole Christian Communion under a particular aspect, the one a house of God, the other an assembly, may not be important to decide. Both are of course to be referred back ultimately to a Greek source, the Eglise of the Galacians as well as the Church of the Saxons. But the marked influence of the εκκλησια in the one, and the κυριου οικος in the other, is an etymological phenomenon not without its deep ecclesiastical interest. There seems to be a prominence of the objective in the one and of the subjective in the other. It seems to present to us no longer an Eastern and Western, but a Northern and Southern Church. While the Oriental Mother, the Church of Greece, has the advantage of being the source of both these terms, she seems, in them, to have branched off in each direction, and by the course they have taken, to have indicated the respective national or rather climatic tendencies.

Still the Latin or Western Church had also insensibly secured this position for the South, that she had at a very early period adopted the term from the Greeks, and instead of translating, she naturalized the word ecclesia, and thus impressed it with a stamp of peculiarity as if the Latin had no word to express the idea, or at least none so proper. With this advantage of a term almost consecrated by ecclesiastical usage, and which necessarily had the effect of making the idea almost tangible, it is surprising that, after all, the derivative of ecclesia did not universally prevail. As the Latin was the language of the Church before the reformation, we should naturally suppose that the Latin derivative (I mean, of course, ecclesia now adopted from the Greek,) would have prevailed in some form among the Northern as well as Southern churches, and that we should have a modified *ecclesia* in the North as well as South. But notwithstanding the authority with which the Southern derivative was backed, and notwithstanding the strong probability that ecclesia in some form would be the word for us as well as for them, the Northern mind has held fast to "the house of God" the Church, leaving the now technical ecclesia as a term for a beau ideal to the Southern mind of Europe. Whether this decided tendency to "the house of the living God" was a warning to those European ecclesiasts not to lay too much stress upon their ecclesia, for, as there was a purer form, so also there was a happier word to express it, especially when *re*formed as "the house of God," we leave to the thoughts of the reader. But that the tendency is significant there can be little doubt, as that tendency has actually resulted in a severance that has placed "the Church" on one side, and the ecclesia on the other side. "The Church" and the ecclesia are not the same. The words unintentionally, nay, even against the will of the parties, have insensibly become characteristics—characteristics, however, where there is more of the original ecclesia in the Church, than of the original church in the ecclesia. The house of God will always be a collective body, but the collective body will not always form the true house. Certain it is, then, that the Northern mind held fast the better term, and sooner or later it must prevail, and the sooner it prevails in its primitive purity and its holy simplicity, the surer and the more rapid its extension.

The ecclesia of the Southern European mind, as it now is, is a fiction. It is neither true in form, nor in fact. For instead of an ecclesia, an assembly, it is a mere government, where it is power and pretension on the one hand, and unqualified obedienco on the other Nor is it true in fact, for instead of a collective body. (the true idea of an ecclesia), the great mass of that body have nothing to do with what is done—but to obey 'orders. This, to be sure, is a very convenient way of making the people think they *are* the ecclesia, because they *belong* to the ecclesia. It is the word that governs.

Now, happy as we are in the true idea of what the Church ought to be, "house of God" implied in the name, yet we, too, must be on our guard, lest that name become a fiction. It seems indeed a providential circumstance that so much stress has often again and again been laid upon the church, th[illegible] I mean, as if for the double purpose to renounce and impress upon us anew its primitive force, and to warn us not to turn it into a dead letter, or a mere beautiful fiction, like the Eglise and the Ecclesia of Southern Europe. We call ourselves the Church, "the house of the Lord;" let us see to it that we bear the character [illegible]nsure the title, "*We* are the temple of the Lord," "*we* are God's building," "*we* are Christ's house." This is the great idea placed before us in the title we bear as "Church of the living God," and that title, if we understand St. Paul, can only hold good, when it is based upon that "pillar and ground of the truth"—"the mystery of godliness."

C. F. C.

For The Churchman.

HENRY MARTIN'S TOMB.

SIR:—Under this head there is published in the *Western Episcopalian* of Feb. 14, an extract of a letter from a Presbyterian or Congregational Missionary for proselyting the Eastern Christians, dated Jocat (Asia Minor), Nov. 27, 1854, in which after speaking of organizing "a Church" "Composed of twelve members," and of having "read to them the confession of faith and covenant," he speaks of visiting the tomb of Henry Martin. The tomb stone," he says, "is an extremely plain slab, fashioned by an Armenian, in the humblest style contained in the burying ground where it lies." "It lies low, and the Winter torrent passes over it, constantly depositing there the earth and sand it carries down from the hill side. I feel that the remains of that holy man should not be thus desecrated, and I purpose to have them dug up and laid in our Protestant burying ground."

"*Our Protestant* burying ground!" "*I* purpose to have them dug up!" An American Presbyterian, visiting a foreign land to create schism in the Church of that land, finds the grave of an English Clergyman—a Clergyman of that Church which he is taught to vituperate—and he, a single individual, of his own motion, without consulting the wishes or feelings of the relatives of that Clergyman, or of the Society in England under whose direction he went there, he to enter the consecrated cemetery of the country and dig up his mouldering body, is an outrage so high-handed that one could hardly credit, if it were not avowed by the perpetrator himself. It may be hard to say whether it is the suggestion of sheer impudence, or the result of ignorance; but in either case it is to be hoped that the unblushing avowal of his meditated crime may lead to its arrest before its complete accomplishment.

A SUBSCRIBER.

CHURCH MUSIC AND SINGING IN THE CHURCH.

To the Editor of The Churchman:

SIR,—This subject has for a long time been uppermost in my thoughts; and I have rejoiced whenever I have seen an effort made to bring our Churchmen to a right feeling in its behalf. I have read with pleasure some articles which have been of late in your journal in reference to it. Perhaps a few remarks from me, though feeble, may meet with your approbation, and find a place in the columns of *The Churchman.*

The fashion or taste that prevails now-a-days of making use of opera music in the church, appears to me to be one of the most lamentable features of the times: particularly the constant introduction of new tunes which can only be sung by a practical choir, the congregation not being able, "were they disposed," to join at all, and only hearing a word now and then. It sounds perfectly awful, to me, to hear some of the singing in our churches. To hear the "Glory be to the Father" sung in this manner, Glory... to... Father... Son... Ghost. What! has it come to this, that our beautiful songs of praise are to be run over in this flippant manner—that the choir has to do the singing for the whole congregation—that people are to serve mammon in God's house—that their ears are to be tickled with familiar opera airs in God's house! It is a fearful thing to think what a mockery such worship is! Will God accept of the voice of *one* for a *thousand?* Will He bless the multitude, when only one voice is lifted up in His praise? No, no—our God is a jealous God, and will not be put off so. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." We cannot make a better use of that light than in the worshipping of our Heavenly Father in His Own House. It is fearful to think how many of the world have gone into the church, and although charmed with the performance of the choir, still went away dissatisfied, not having found what they wanted. They returned not to "Glorify our Father which is in Heaven." They could not be deceived. They saw that a great deal of the worship was a mockery, and thought themselves as well off away from church. How different it would have been had they seen and heard the congregation join in the song—and praise God with their their whole heart! Goodness spreads as fast as evil, where it has as much attention. How very careful, then, should all Churchmen be, that they may let *their* light so shine before men that they may thereby be made to Glorify our Heavenly Father—remembering that the heart can sing and praise God, which will be acceptable no doubt. But to those who can sing and praise with the voice, they have no excuse. Oh! what carefulness should ye use, lest in the last day ye hear the awful words from God, *Ye have mocked me in my own house!*

D. D. F.

Bordeaux, Feb. 14, 1855.

THE THIRD SUNDAY IN LENT.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—*Epistle of the day, Ephesians, from chapter 5.*

Fain would I mount above the clouds,
And seek celestial light;
But sin's dark web my soul enshrouds,
And holds it still in night.
O Thou! whose power and love dispel
The shadows of the mind—
Thou, Light of light, within me dwell,
That I the light may find.

Upon eternity's dread brink,
Poor thoughtless mortals sleep,
Nor heed departing time, nor think,
Till call'd to wake and weep.
O, Light of light! eternal Sun,
Attract my soul to thee;
That, when my task of life be done,
I in thy light may be.

—*Joys and Sorrows of the Ecclesiastical Year.*

THE NUMBER OF JEWS IN THE KNOWN WORLD.

It is a most difficult task to form a correct estimate of the number of Jews in the known world. Jost and Lowisohn give some grounds upon which calculations can be formed; and a statement was published some twenty years ago, which has been much relied on by many; but all, whose special attention has been directed to the subject, concur in thinking the numbers given too small. Milman has also paid much attention to the subject; and to these various authorities I am indebted for the following statistics. The grand total of the various estimates differs from three to six millions. At the present time there are from five to six millions, in all probability; but, even in Europe, a close approximation to the truth is most difficult: how much more so must it be then in Africa and Asia, where we have no statistical data to go upon, and where the habits of the people are essentially nomadic?

In Africa, but little is known of their numbers; they are found along the whole coast from Morocco to Egypt; they travel with the caravans into the far interior, and, as has been already stated, they exist in great numbers in Ethiopia and Abyssinia.

In Egypt, 150 families alone inhabit that once magnificent city, Alexandria, which occupies so sanguinary a pre-eminence in Jewish history, where the blood of the devoted race has flowed like water, and where their wealth ever excited the rapacity of their Macedonian tyrants. In Cairo there are 2,500, including several Karaite families. The Weimar statement gives the following numbers as those of the Jews of Africa: In Fez and Morocco, 300,000; Tunis, 130,000; Algiers, 30,000; Habesh, 20,000; Tripoli, 12,000; Egypt, 12,000. Total, 504,000.

It is impossible to assign a limit to the number of Jews in Asia. The total given by the Weimar authority is three quarters of a million; but we can form no correct idea of the extent to which they are to be met with in China and the far interior, where undoubted traces of them are known to exist. In Malabar, there are about 1,000; Bokhara, 2,000 families; and Balkh, 150. In Persia they number close upon 4,000 families; their chief communities are at Ispahan, Shiraz, Kashaan, and Yezd; they groan under the most oppressive tyrrany, and are subject to the heaviest exactions.

In Palestine, of late years, they have much increased; it is said that 10,000 inhabit Safet and Jerusalem, and among them are many Karaites. In Arabia, the Beni-Khaibr still maintain their Jewish descent and faith: in Yemen there are nearly 20,000. Damascus counts seven synagogues and four colleges; Mesopotamia and Assyria, the ancient seats of the Babylonian Jews, are still occupied by 5,300 families, exclusive of those in Bassora and Bagdad.

In the Turkish dominions, irrespective of Barbary, their number is estimated at 800,000: in Asia Minor they are numerous and fanatical. There are 40,000 in Constantinople: they are at perpetual variance with the Greeks, and sanguinary tumults are of no unfrequent occurrence. Adrianople numbers 800 families, with thirteen synagogues; Salonica, 30,000, with thirty synagogues. This has ever been one of the great strongholds of Judaism. In the mountains of the Crimea there are 1,200 Karaites. In the Russo-Asiatic dominions of Georgia and Circassia they are numerous; but an exact estimate is wanting. In Georgia some of them are serfs attached to the soil; and some among the wild tribes of the Caucasus are bold and marauding horsemen, like their Tartar compatriots.

But the great seat of modern Judaism is the ancient kingdom of Poland, including Moravia, Moldavia, and Wallachia. In Austria there are 68,000: in the Prussian territory 50,000; which is about the number in the rest of Germany. There are many Jews in Denmark and Sweden: they enjoy freedom of commerce and the protection of government. In Copenhagen, in the census of 1819, their number was 1,492; in the Netherlands there are 80,000; in France from 60,000 to 65,000. In Spain there are few or none; Gibraltar has 3,000 or 4,000. In Italy their numbers are considerable; Milman estimates them at 100,000, but this is exaggerated; in the Austrian possessions in Italy they are also numerous; and they abound in Mantua, Tuscany, and the States of the Church. In Great Britain there are from 30,000 to 40,000; they are entitled to every privilege of British subjects, except certain corporate offices and seats in Parliament, from which they are excluded by the act which requires an oath to be taken "on the faith of a Christian." A struggle is at the present time going on, with regard to this last remnant of exclusion; and there can be no doubt, however acrimoniously it be supported, that its days are numbered, and that, ere very long, the Jews will have the full and unrestricted rights that are enjoyed by every other class of British subjects.

In America, which was the first to accord to them such privileges, there were about 6,000, twenty years ago; this number, it is known, is amazingly increased at the present day; but correct statistics are wanting.—*Extract from Past Bible-History of the Jews.*

THE ENGLISH CATHEDRALS AS THEY SHOULD BE.

Are we, then, to sweep away our cathedrals with their ecclesiastical corporations? No more than we would, for their past delinquencies, abolish the Guildhall, with mayor and aldermen of London. The cathedrals may be yet made the very centres of religious life and light and action which we require. Round them should cluster our theological and missionary colleges, our training institutes for schoolmasters and schoolmistresses, and our normal schools; the ancient grammar-school of the chapter should be a model to the county; the modern church middle-school, which we so much need, should emanate from them; their library should be the clerical library of the diocese; their lay-clerks and choristers should form a choral college, where the village organist and singers might be sent to learn, and whence might issue an organizing choral master to inspect and reform the parochial choirs. A retreat for the disabled pastor, a home for his widow, a school for his orphan, should here be found. The cathedral itself, in its architecture, arrangement, and service, should be the model-church of the diocese; setting an example how order may be carried out without innovation, and art be ennobled in the cause of religion without superstition. There should the gates of the Lord's house lift up their heads, and be ever open for private or for public prayer. There, at great festivals and at the Church's Jubilees, should the clergy and laity be gathered, and the long procession might thread the now useless aisles, and the cold and empty nave be peopled, if not with worshippers, at least with hearers.

So far, then, from reducing the present staff, it is rather the restoration of suspended stalls that we require. It is not that there is no work for the cathedral body to do, but that they have so long and so utterly neglected it, that they, as well as the people, have forgotten what it is. If cathedrals are to be preserved at all, the old capitular traditions of the last three centuries must be utterly set at nought. They cannot continue as mere retreats of dignified ease and "drowsy felicity," to eke out the incomes of the relations of bishops and prime ministers; not as rewards for political support, nor even for public, ecclesiastical, scholastic, or literary services. These additional recommendations should of course be respected; but the main object should be to find men fitted for the place. Not what they have done elsewhere, but what they can do here, should be the qualification. The mode of appointment must be altered; or such offices attached to every stall as only fit men would be induced to fill. Without the cure of souls, they must yet not be sinecures in the economy of the Church, but, as at Oxford and Ely, have such distinctive and popular duties assigned them as will recover the regard of this working and work appreciating generation. Then may the influence of those mighty fabrics be again felt by those who dwell under the shadow of their wings, the very spirit of the building, if no higher motive, may animate their labours of love, and, *because of the House of the Lord their God,* they may seek to do their brethren good.—*Quarterly Review.*

THE CHINESE AS POLITICIANS.—In ordinary times, and when they are not under the influence of any revolutionary movement, the Chinese are not at all inclined to meddle with affairs of government. They are a delightful quiet people to deal with. In 1851, at the period of the death of the Emperor *Tao-kouang,* we were travelling on the road from Pekin, and one day, when we had been taking tea at an inn in company with some Chinese citizens, we tried to get up a little political discussion. We spoke of the recent death of the Emperor, an important event, which of course must have interested everybody. We expressed our anxiety on the subject of the succession to the Imperial throne, the heir to which was not yet publicly declared. "Who knows," said we, "which of the three sons of the Emperor will have been appointed to succeed him? If it should be the eldest, will he pursue the same system of government? If the younger, he is still very young; and it is said there are contrary influences, two opposing parties, at court—to which will he lean?" We put forward, in short, all kinds of hypotheses, in order to stimulate these good citizens to make some observation. But they hardly listened to us. We came back again and again to the charge, in order to elicit some opinion or other on questions that really appeared to us of great importance. But to all our piquant suggestions they replied only by shaking their heads, puffing out whiffs, and taking great gulps of tea. The apathy was really beginning to provoke us, when one of these worthy Chinese, getting up from his seat, came and laid his two hands on our shoulders in a manner quite paternal, and said, smiling rather ironically:—"Listen to me, my friend! Why should you trouble your heart and fatigue your head by all these vain surmises? The Mandarins have to attend to affairs of State; they are paid for it. Let them earn their money, then. But don't let us torment ourselves about what does not concern us. We should be very great fools to want to do political business for nothing." "That is very comfortable to reason," cried the rest of the company; and thereupon they pointed out to us that our tea was getting cold and our pipes were out.—*M. Huc's China.*

AMERICAN GRAPE CULTURE.—The *Western Railroad Record* contains an extended statistical article on the American grape culture, and from the facts it has gathered, expresses the opinion that while the vine remains as it now is in the region of Cincinnati, unaffected by any great increase of insects, parasites, or other causes of blight, the grape may here be cultivated at a large profit, even when the wine is reduced to 50 cents per gallon. But, such is the demand for pure Catawba Wine, and such is the consumption of wine in the country, that it is safe to say that, in full thirty years to come, wine cannot be reduced to 50 cents a gallon. In all that time, the good cultivators must realize heavy profits. The *Record* thinks that there must be five millions of acres planted in vines, before the price can be reduced to a minimum in the United States! This fact is enough to insure cultivators against any hazard of an overstocked market. There will probably be 600,000 gallons of Catawba wine raised in the Ohio Valley, in 1855; but this is nothing to the demand. If it were doubled (which cannot be) every year for five years to come, the market would not be overstocked.

TOMBS OF THE BRITISH POETS.—The burial places of the most celebrated English poets are these: Chaucer, at Westminister Abbey; where also are the remains of Spenser, Cowley, Beaumont, Drayton, Dryden, Rowe, Addison, Prior, Congreve, Gay, Doctor Johnson, Sheridan, and Campbell. Shakespeare, it is well known, was buried at Stratford-upon-Avon; Shirley, at St. Giles's-in-the-Fields; Marlowe, at the Church of St. Paul, Deptford; Massinger and Fletcher, at St. Savior's, Southwark; Dr. Donne, at Old St. Paul's; Edmund Waller, at Beaconsfield; Milton, in the churchyard of St. Giles, Cripplegate; Butler, at St. Paul's, Covent Garden; Pope, in Twickenham churchyard; Swift, in St. Patrick's, Dublin; Savage, at St. Peter's, Bristol, Parnell, at Chester; Dr. Young, at Welwyn, Herts; Thomson, at Richmond, Surrey; Gray, at Stoke Pogis; Collins, at St. Andrew's Church, at Chichester; Goldsmith, in the churchyard of the Temple Church; Churchill, in the churchyard of St. Martin's, Dover; Kirke White, at All Saints, Cambridge; Cowper, at Dereham; Chatterton, in a churchyard belonging to St. Andrew's, Holborn; Burns, at St. Michael's, Dumfries; Byron, in the churchyard of Hucknall, near Newstead; Crabbe, at Trowbridge; Coleridge, in the church at Highgate; Sir Walter Scott, at Dryburgh Abbey; Southey, in Crosthwaite church, in Keswick; and Shelly and Keats, side by side, near the tomb of Cestius, at Rome.

COLLEGIATE.

NEW ENGLAND FEMALE MEDICAL COLLEGE.—This Institution closed its 6th year and term on Wedesday,—at which time the following graduates received their diplomas: Mrs. Elizabeth B. Chamberlain and Mrs. Hannah M. Walcott, both of them residents of Boston, and both we believe, intending to practice their profession there. The former presented her Thesis for examination to the professors, the subject of which was on the "*Alimentary Canal,*" and the latter upon the "*Small Pox,*" both of which performances were creditable to their authors. This Institution received last year a donation of $5000, and is now upon a firm basis, and in a very flourishing condition. The success of educating females for the medical profession, is now a settled fact.

OBITUARY NOTICES.

THE REV. JOHN BRISTED, OF BRISTOL, R. I.—Mr. Bristed was born in Dorset, county of Dorsetshire, England, where he received a liberal education. He studied physic, and was a practicing physician before he came to this country. In 1806 he arrived in New York from England, and soon after commenced the study of the law, and was subsequently admitted to practice in the courts of that State. In 1820 he married the daughter of the late John Jacob Astor, of New York city, by whom he had one son, now living, Charles Bristed. He continued the practice of the law until about 1824, when he came to Bristol, and commenced the study of divinity under the late Bishop Griswold, and was admitted to diocesan orders in the Protestant Episcopal Church. He subsequently went to Vermont, and finished his studies under Bishop Smith, and was for some time in charge of a church in the town of Vincennes, which he was instrumental in establishing. In 1828 he returned to Bristol and assisted Bishop Griswold in his ministrations. In December, 1829, he accepted a call and was instituted Rector of St. Michael's Church in that town—succeeding the Bishop. He continued rector of the church until April, 1843, when he resigned his charge on account of failing health, but continued to reside in Bristol up to the time of his death, which took place on the 23d ult., in the 77th year of his age.

THE CHURCHMAN.

NEW YORK, MARCH 8, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

We regret that to the reiterated request of "Another of the Managers of St. Luke's Hospital," we can return no other answer than that already given. They have nothing whatever to do with who may be the author of any communication we choose to publish—an act for which we ourselves are, of course, responsible; and the discussion of such a point is a matter altogether between them and us,—neither "the readers of *The Churchman*," nor the public at large, having necessarily any concern in such a purely personal affair. The "Managers of St. Luke's Hospital" were informed, from the first, that if the communication in question was untrue, or did them any injustice, our columns were open to them to contradict or controvert it. More than a month has elapsed, and they have failed to avail themselves of the opportunity. Surely, if they have any ground of reasonable and just complaint, it would be better to do so, rather than to beat about the bush on so vain a pretext as that of the name of our contributor.

NOTES OF THE WEEK.

—We point with much satisfaction to the Ordination which our respected Provisional Bishop held last Sunday. It was the Ordination of three Deacons, under a revised Canon of the last General Convention, expressly for carrying out the missionary work of the Church among the humbler classes; and the Bishop gave another proof of his heartiness in this object, by administering the sacred rite in their midst—in a poor church that is situated in their own poor neighbourhood, and where they are about to have restored to them their rightful heritage, by the abolition of that which excludes so many of their body from the House of God, and thus cuts off from the Church whole masses of the people—we mean the hateful pew system. Yes—within a fortnight, or little more, St. George's Chapel, Beekman street, will be a free church—free to all who choose to worship within its sacred walls, and to listen to the sound of God's Holy Gospel. And thus will, in that case, be at length fully realized our Saviour's injunction—"Preach the Gospel to the poor." The poor whom we have always with us, and who are ever to be the special objects of the Church's sympathy and care, as they are of Her Great Head, will there "have the Gospel preached unto them," and have there the opportunity of worshipping God in His Holy Temple, "without money, and without price;" except where they may be moved to give their alms, to be presented on His Altar, as many, we have no doubt, even of the poor, will in due course feel constrained habitually to do. It is the only way, most assuredly, of reaching the masses—the only way of enabling the Church to show herself in her true character, as ministering to Christ's poor—of feeding His sheep, of feeding His lambs—of bringing them, neglected and lost as otherwise they too commonly must be, within His fold—yea, of making them, with those who are rich, and powerful, and great, "One fold under One Shepherd."

There has nothing occurred in our Church, for a long time, that has been so promising to her progress, and her usefulness, while it is so true to her real character as a branch of the Church Catholic and Apostolic, as the acting Bishop of the Diocese thus coming prominently forward to countenance and support the movement so happily begun in that direction. It is a breaking down of barriers which have hitherto kept away the people from having any such participation in her communion, her ordinances, and her influences, as they had a right to expect, and as it was her duty to provide. The Bishop has thus begun at the right end. He has sought *first* to apply the exercise of his Episcopal functions to those who are too generally thought of *last*, even in the Church. And it is impossible when considering this, not to remember how faithfully in keeping it is with the Apostle's declaration—"Not many wise, not many mighty, not many noble are called;" for "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?"

It is, moreover, may we not reasonably conclude, an earnest of our good Bishop's desire to do, wherever it is possible, "the Church's work in the Church's way." For undoubtedly this is the Church's right way of looking after Christ's poor. The work of the Church is thus to be done—and only so to be done effectually—through sent pastors and free churches. It is God's way; and it is that way, therefore, on which His blessing will assuredly descend. It is a way which manifests that true charity which is twice blessed—blessing him that gives, and him that takes. And, if it effect, as in time it must, the subversion of the odious pew system, what a blessing will it not be to all around, rich and poor alike? The *reality* of the professions of Churchmen will, throughout this process, be severely tested, and their motives happily purified. There must be a systematic contribution to provide the means of grace for *all*. Every one must feel bound to contribute according to the ability which God has given him: if he has much, to give plenteously; if he has little, to do his diligence gladly to give of that little,—and this, "*according as he is disposed in his heart:* not grudgingly, or of necessity, for God loveth a cheerful giver." The system, then, *must* be a blessed one, which calls forth the exercise of Christian love and devotedness like this.

—Later arrivals from England have enabled us to furnish a report of the concluding proceedings of the Convocation of Canterbury. The two Houses are not quite at one, it will be seen, on the Clergy Discipline Bill. The Upper House have adopted a Report from their Committee, which the Lower House wish to have altered in several particulars; and, certainly, as the inferior Clergy are those whom such a measure will the most commonly, and most severely affect, it is but natural, and but right, that they should exert all their influence for its modification. They want, for instance—and we cannot but think that, in common justice, they deserve to have—not only some assurance of impartiality in even the preliminary inquiry into charges of heresy, false doctrine, or schism, but if possible so private a primary hearing of the case, before the Bishop, as might stop it at once, were it, as it often is, but a matter of misapprehension or misconstruction. We ourselves have known cases, where clergymen were misunderstood in their teaching, and also where they were accused of false doctrine by ignorant and conceited persons, which only needed a simple investigation by the Bishop to set them right,—or, if they had expressed themselves incautiously, where the Bishop's admonition was all that was necessary to adjust what might be amiss. We believe that the case of Archdeacon Denison is one of this kind. And it was treated accordingly by his late Bishop—and there it ought to have rested; for there is already a salutary, though not, perhaps, always a very effective provision of this description in the present law. For the then Bishop of Bath and Wells dying, it will be remembered, advantage was taken by the Archdeacon's adversaries to renew the same charge; and although by the new Bishop it was at once dismissed, as having already been disposed of, they succeeded, under the present law, in inducing the Archbishop of the Province to take it up, and thus convert it into an act of something very like persecution. The Lower House's amendments of what the Bishops resolved upon were not, perhaps, very material. But they have not been concurred in; and the Clergy have asked for and obtained further time for deliberation. So also with regard to the Rubrical changes in the Prayer Book proposed. Any further consideration of the questions is thus postponed until next session. One very important step, however, has already been taken. Notice has been given of a motion "to call and admit faithful laymen to their counsels in Synod." This is most satisfactory. Some difficulty may be started as to who are to be considered "faithful laymen." But this need not be allowed to form an obstruction to the progress that is being made in an adaption of Convocation to present circumstances. To be a "*faithful layman*," of course a man *must* be a *bona fide* member of the Church—he must of necessity be a communicant. Altogether, then, there has again been some progress made,—slow but sure. Our report, we think, will be read with interest, even by our own Churchmen.

—We give the copy of a Memorial, in another column, addressed to one of the English Bishops, praying for the establishment of the Daily Service of the Church, which has a deep significancy, and is very instructive. It is most significant, proceeding, as it does, from perhaps the busiest hive of industry in that busy country—a place where the necessity of the daily offices of religion, even among those whose daily toil obliges them to "rise early, and late take rest, and eat the bread of carefulness," is evidently felt and acknowledged; and it is instructive, not only as illustrating the force of religious sensibility, when once it is begun to be awakened, but as a lesson especially to us who, amid the greater speed and distraction of our worldly "progress," have only all the more need, day by day, of those counteracting influences, which religious exercises will supply. One point of the Memorial, which is forcibly, though briefly dwelt upon, is particularly worthy of serious consideration in this country, where the object in view has not, as yet, received its due attention. "The habitual neglect of public worship (throughout the week,)" it remarks, "appears calculated to foster the fatal error that religion is a thing for Sundays only, and that the duties of our calling as men, and our profession as Christians, are wholly distinct and independent." And it is then very forcibly urged, that "if the doors of every church in the parish stood day by day invitingly open—if the church bell sounded its call to prayers twice a day at different times, within the hearing of every parishioner—many who now never enter a place of worship, would be led to do so—many who never think of religion would have its obligations forced upon their minds—people constantly reminded of the duty of public prayer would grow more regular and fervent in private devotion—and your memorialists deem it impossible for any Christian to doubt, that the blessing of Almighty God, manifested by many practical benefits to His Church and people, would graciously attend to constant public profession thus made, of gratitude for His mercy, and obedience to His will." We do not mean to say that there is anything new in this argument—and certainly there is nothing overstrained; but it has not, we are persuaded, in this country, been seriously or sufficiently thought of. Let us hope, however, that as our Church keeps developing her capabilities and her powers, these things, among others, will be appreciated and appropriated.

—The little item of intelligence we give elsewhere from the Sandwich Islands, is full of interest and of hope to Christendom. A young native king has ascended the throne a Christian—amid Christian influences—and under Christian obligations. He goes to "the large native church," and solemnly swears "in the presence of Almighty God"—so runs the oath—"to maintain the Constitution of the kingdom whole and inviolate, and to govern in conformity with that and the laws;" and the solemn act is received with the re-echoed acclamation of "God preserve the King." He then delivers "a solemn and eloquent address," in which he manifests a due sense of his royal responsibilities,—an address, the sentiments of which would have done no discredit to a Christian Potentate of much higher pretensions. And all this is the blessed fruit of missionary effort. Until lately, these islands were among the darkest of "the dark places of the earth"—they were Satan's own dominion. Now, it is to be hoped, they may be numbered among those "kingdoms of this world, which shall become the kingdoms of Christ." His youthful Majesty has profited greatly, it is understood, by his visit to Europe; and one of its results—so the gossips say—is likely to be his marriage with a pious young English lady, who, as his Queen, might vastly help forward the work of Christianity and civilization.

—The subject of a general and much-needed reform in our common practice of Church music in this country, is becoming, we are glad to find, one of prevailing interest; and there is reason to hope that some practical means will ere long be adopted for remedying what appears to be, with almost one consent, acknowledged to be a crying, and a universal anomaly in our religious services. We have received many assurances of this; and some of the communications addressed to us, we have already availed ourselves of, in a furtherance of the object in view. Let us hope that all who take an interest in the subject—and every earnest-minded Churchman ought so to do—will lend his aid and his influence in a matter which so materially concerns the acceptable public worship of our Christian congregations.

INDIVIDUAL RESPONSIBILITY IN THE PRIESTHOOD.

In continuing our consideration of the subject of Public Worship, and of the individual interests of every one who engages in it, we must of necessity assign a prominent and a most responsible place to the Priesthood, as the Ministry of the Sanctuary. We are quite aware of the objection to this term; but it is only a valid one when restricted to that office. *Minister* is itself a Latin term to designate that officer who is styled Deacon in Greek; and our regularly ordained Clergy are Ministers of God, or Ministers of Christ, not Ministers of men. Yet they minister *to* men—and they minister *in* the the Temple of God. They are appointed "for the perfecting of the saints, for the work of the Ministry, for the edification of the Body of Christ"—that is, of the Church. And the services of the Sactuary constitute an important means of doing this. They are "Ministers of His that do His pleasure." And since "Glory and worship are before Him, power and honour are in His Sanctuary," it is an essential act of doing His pleasure, that they minister there. "Do ye not know," says the Apostle, "that they which minister about holy things, live of the things of the Temple?"—the Temple, that is, where they minister. In this sense, they are the ministering servants of the Sanctuary. True, they are more, far more than this; and their individual duty and responsibility, as such, extends and augments accordingly. "The Minister of God", it has been well observed, "is a *steward* of the mysteries of Christ,—woe be to him, if he be not found faithful. He is a *soldier*,—woe be to him if he be not found warring. He is a *labourer*, fellow-worker with Christ—woe be to him, if he be not found working. He is a *shepherd*,—woe be to him, if he be not found looking for the sheep that is lost. He is an *ambassador*,—woe be to him, if he believe not his embassage. He is a *watchman*,—woe be to him, if he be found sleeping."* Yes,—he is all this; and in every one of his capacities he must be ever at his post. But the concentration of the duties of them all is to be found in God's Holy Temple, where He whose he is, and whom he serves, awaits to receive that worship of His people which the ministering servant has to conduct on their behalf.

Now the performance of this worship will always be more or less affected by those who minister therein. The Clergy, therefore, have individually a very grave responsibility as to the reality of such worship. It is one of those things for which they are specially "set over us in the Lord." And every one of them should so exert himself in the same, as to show his consciousness of the Apostle's acknowledgement—"*I* was made a Minister according to the gift of the grace of God given unto *me*, by the effectual working of His power." The individuality of the office is thus most manifest,—and its responsibility equally so. As it was with "the Priests of the sons of Levi," so is it with ours—"they shall come near; for them the Lord thy God hath chosen to minister unto Him, and to bless in the name of the Lord."

In none of its holy functions is it more solemn, than in the Worship of the Temple. For there they go to meet God—there in the place which He has commanded to be reverenced—there in His own more immediate presence. It is indeed and in truth a most solemn occasion; and its solemnity is very much in the hands of him who is to minister there.

> "For holy offices we have a time."

And they are offices, the holiness of which will assuredly admit of no pretence, no distraction, no substitution, no coldness—of nothing but what is real, devoted, animated. He is there, at the head of his people, to fulfil the solemn obligation—"Worship at His footstool, for He is holy." And O that the awful warning were ever in mind—"Them that honour me, I will honour; and they that despise me shall be lightly esteemed." And can God be honoured where His worship is in any wise unreal or indevout,—is He not, alas, despised where all is lifeless, formal, or irreverent—or even where people draw near to Him with their mouths, and pretend to honour Him with their lips, while their hearts are far from Him? The House of Prayer is, as the ancient Fathers affirmed, "a court beautified with the presence of celestial powers, where we stand, we pray, we send forth hymns unto God, having His angels intermingled as our associates." And "how can we come to the House of Prayer," as Hooker so earnestly asks, "and not be moved with the very glory of the place itself, so as to frame our affections, praying as doth best beseem those whose suits the Almighty doth there sit to hear, and His Angels attend to further." This spirit of devotion and awe must be in us, and about us, in our very approaches to the Sanctuary. "In the business of prayer," says South, "to pretend to reverence where there is no premeditation, is both impudence and contradiction." We go to worship the Lord; but we go as sinners, and we ought to calmly meditate, while we go, as when we reach the sacred place, on our sins, infirmities, and unworthiness; and when we worship, we should freely offer to God all our heart, and all our soul, and all our strength.

Now do the Clergy, generally speaking, see aught of this among the great bulk of their congregations, when they take *their* place as the ministering servants of the Church? Do they not, on the contrary, when they look around on the scene before them, see too much to tell them that there is little or nothing of it there, but that they are in the midst of a "stiff-necked people"—who are not in the mood to "worship, and fall down, and kneel before the Lord their Maker," but only to listen, and that too often but languidly and irreverently, to what *he* has to say, and an *orchestra* has to sing. Surely this was not the object of his meeting them there! "Public Prayer is not that one man should listen to *another* praying; it is not to *sit down and admire* what another man says; it is not even to sit still, and meditate upon what another man says; but it is each man, in his own spirit and understanding, to pour forth streams of supplication to God, and that in such a way, that all externally join, as well as internally. It is, so to implore, so to intreat, so to praise, so to glorify, as though God were, as in reality He is, standing in the midst of us."* But how rarely do the Clergy see any of this realized; and yet how very little do they often themselves contribute to promote it. One would really almost think, sometimes, that they loved to have it so! But, whether or not, their own complacency under it, their evident contentedness with it—if even there be no actual concurrence in it, through their own coldness and formality—amounts very much to a participation in the evil. The dry, undevotional *reading* of that which should be *prayed*—the lifeless monotony which characterizes it as a course of *mere reading*—exhorting, confessing, praying, praising, and reading the Lessons, all in one and the same tone: what can men, women, and children make of it—especially untaught, as they mostly are, as to either the principles of the Book of Common Prayer, or the character and design of that in which they profess to be engaged? The very position, too generally adopted by the officiating Minister, in performing Divine Service, placing himself with his face to the congregation, and appearing, and often being supposed, to be addressing himself to them, rather than to the Throne of Grace,—this of itself must contribute to produce a wrong impression as to what is being done. He takes his place and begins and pursues a course of dry, didactic, most un-prayer-like *reading*, carried on throughout in one unvarying tone. Surely this can convey no right idea of united Prayer, of Social Worship—or of any prayer or worship at all. Even what, under divine inspiration, was composed to be *sung*—the Psalms or Songs of David—and what the Church Catholic has ever, as a matter of course, sung—is yet *read*, in the same most inappropriate, frigid, spiritless manner. We say, it is true, where the orchestra does not interpose and take the words out of our mouths—"O come let us *sing* unto the Lord,"—but we give no practical meaning to the words: they are made a mere mockery; as, indeed, are all those of similar import which are constantly *read* in the Service, such as, "O *sing* unto the Lord a new *song*"—"My *song* shall be of mercy and judgment"—"Let us come before His presence with a *song*"—"O *sing* unto the Lord a Thanksgiving"—"*Sing* praises, *sing* praises unto our God—"*Sing* to the harp with a Psalm of Thanksgiving", and the like. All this plainly implies *singing*, not *reading*. Yet where is it anything else but dully, prosaically read; and most undoubtedly the Clergy are parties to this wrong-doing, if they are not themselves the authors of it. The responsibility, even of whatever there may be unreal, or fictitious about it, is certainly theirs.

We know there are those who treat these things lightly. They are "nonessentials", they pretend. It is with the *heart* God must be worshipped, not with *forms*, or with the intellect. But where is the heart—where can it ever be—when all is thus cold, unreal, and dissembling? Undoubtedly we must worship God "in spirit and in truth." But what spirit, or what truth, can be possibly expected while all is so manifestly spiritless and untruthful? We know that too many, even of the Clergy, are apt to regard such matters as *trifles*. But can anything be a trifle that has respect to the honour and glory of God? Though even trifles, as the world esteems them, are not to be despised in such a case. "Think", says a Christian philosopher, "how our moral affections rest mainly on what men call *trifles*—how *trifles* please, *trifles* disgust, *trifles* irritate, *trifles* excite admiration—*trifles* provoke emulation, *trifles* move jealousies, *trifles* consolidate love, *trifles* are a proof of virtue, *trifles* indicate the habit; and in all these cases, simply because they are *trifles*."† Let not, then, the difference between doing what is right and doing what is wrong, in that which is professed to be the Worship of God, however it may seem a trifle, be treated lightly or indifferently. Trifle though it may appear, it is yet the very distinction between what is real and what is unreal—what is a verity, and what is a sham. And, O, let us never forget, that, least of all in His Holy Temple, in His very presence, and in the accompanying presence of His holy angels—*God is not mocked*.

Let us repeat, then, that there is an individual responsibility in this which every one who ministers in the Sanctuary most undoubtedly incurs, until he has exhausted every possible means of remedying so awful an evil. It is a solemn act, for the performance of which he stands, individually, before the congregation. Can he, then, be excused in the sight, and in the presence of Him to whose honour that act is professed to be performed, when He sees that time after time, and every time, they make it a cold, lifeless, unreal thing, and feels that he is, as it were, lending himself to its hollowness and its profanity? He hears the words reiterated again and again—"Worship, and fall down, and kneel before the Lord"—"Worship the Lord in the beauty of holiness"—"Praise the Lord, O my soul;" but he beholds them not worship, or fall down, or kneel, or praise! And yet he is their "watchman"—he has the solemn charge to "watch for their souls as one that must give account!" And can the soul be safe which thus systematically slights and dishonours GOD in the Worship of His Holy Temple? In the performance of such a service, in the professed discharge of such a duty, can coldness, listlessness, indevotion, irreverence, unreality, do any thing but make callous, and thereby peril the soul? It is a solemn, an awful thought, when honestly and seriously dwelt upon, even but for a moment! For there must be a worship, "in spirit and in truth," or it is a mockery, a delusion, and a snare. And, O, how great will not the accountability be for any thing so fearful, any thing so fatal as this!

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* Bennett.

† Sewell.

THE LAY ELEMENT OF THE CHURCH.

It has been too much the custom to pass by the laity, or treat them slightingly, in spiritual things—to consider the Clergy, in fact, as constituting the Church—and if not to exclude the laity altogether from her economy, at least to deny them any due place in her polity. In this country it is happily, to a certain extent, otherwise. The laity are members of our Conventions, and they constitute our Vestries,—though in neither capacity, perhaps, are they, by right, permitted to exercise their judgment in spiritual things. We question, indeed, if any considerable number of them are sufficiently instructed in the principles of the Church, of which they yet profess to be members, to be qualified to do so; and instances are too frequently occurring where, as Vestrymen, they take upon them to interfere with things which they do not understand. Ignorance, we all know, is the mother of prejudice; and they act under this influence very mischievously in many cases, where they have it in their power—very much to the obstruction of improvements in Church arrangement, and even in the performance of Divine Service, and otherwise to the hindrance of their Minister's usefulness. The Minister himself, however, may sometimes be to blame for this; for he may have taken no pains to instruct his congregation in the distinctive doctrines, ritualism, and discipline of the Church—bestowed no care to make them intelligent and earnest Churchmen. And when it is remembered, that our ranks are being continually augmented by accessions from the various sects—often, there is reason to believe, from mere choice, rather than from actual conviction—it is very much to be regretted that so little attention is paid to the subject of practical and positive Church teaching. Hence the scenes of incongruity, irreverence, and indevotion one witnesses in the Church's congregations. "Let us walk by the same rule," says the Apostle—"*let us mind the same thing*." The Church, in her ordinances, goes upon this principle. But in practice it is quite the reverse. In our congregations we see them doing the very opposite things,—some feebly responding, others not responding at all; some sitting when they should stand, as in praise; others lounging when they should kneel, as in prayer; many standing, as they ought to do, at the Doxology after the sermon, others sitting and holding down their heads, as though they ignorantly supposed it was a prayer, rather than an ascription of praise. It is quite striking, again, to see how many have lazily sat and lounged away their time when they ought to have stood up and joined in the Psalm or Hymn, who yet rise up, with one accord, as though they had got suddenly ashamed of their indolence, at the *Gloria Patri* which concludes it. Now these are not Church-like—they are most indevout, not to say indecorous irregularities, and indicate either an ignorance or a waywardness most disreputable, in members of the Church, if they really are such.

This, however, by the way. We only allude to it as evidencing how much there is to do, ere the great body of our laity can be considered fit to be entrusted with that power, with those privileges, which yet belong to them, but which may, in such a state of heart and mind, be exercised so dangerously for the interests of the Church.

But in England they have gone, in practice, at least, almost to the other extreme. There, the laity have no voice whatever in the Councils of the Church—no authority over things spiritual in any such capacity as that of vestrymen—and as churchwardens they are only entrusted with a limited amount of executive and supervisional power, touching certain of the externals in matters ecclesiastical. And the evils arising from this exclusion have at one time or another been experienced in no slight degree in all the parishes of the kingdom.

At length the necessity of admitting the laity as members of the Lower House of Convocation is beginning to be felt and acknowledged there; and notice of a resolution has just been entered on its books, embodying a deliberate declaration, "that the law of God, as revealed in Holy Scripture for the government of His Church, and as witnessed to by primitive antiquity, while it vests the authority and power to govern primarily in the spirituality, does not forbid, rather does it encourage them to call and admit faithful laymen also to their counsels in Synod at such times and in such manner as they shall judge to be best for the welfare of the Church." Exception, it is true, is to be taken to this, on the ground that, owing to the suspension of ecclesiastical discipline as regards the laity, it is difficult to ascertain what constitutes a *bona fide* layman of the Church; and it is contended that "it is neither just nor expedient to entertain the question of admission of laymen to the councils of the Church until, by the enforcement of ecclesiastical discipline, or by some other method, effectual means be taken to determine it."

For our part, we see no insuperable difficulty to providing such a test of actual membership, even in England, as should be indispensable to admission to the councils of the Church. But what American Churchmen are more directly and closely concerned about, is the suggestion the case throws out, for their own Church looking carefully to the assurance that those who are admitted to *her* councils are *bona fide* laymen, that is lay *members* of her communion. It is not enough that a man rents a pew, and goes to church: he may do all this, and be no Churchman. And there is something, we repeat, in the very aspect of too many of our congregations, which goes to confirm one's worst apprehensions on this point.

The laity of the Church partake with the clergy in her spiritual character. There are passages of Scripture in which *all* Christ's people, indeed, are designated as Priests. As, for example, where St. Paul says, "Ye also, as living stones, are built up *a spiritual house, an holy Priesthood*, to offer up spiritual sacrifices unto GOD." And, again, "Ye are a chosen generation, a *royal Priesthood*, a *holy nation*, a peculiar people." But then it is the spiritual *character*, let it be remembered, not the spiritual office, which is meant; for no such language as this, or any other language of Holy Scripture, is to be perverted into an authority for the exercise of spiritual functions by the laity. "It would be most wicked and presumptuous for a layman to take on himself the ordination of another, or the consecration of the Eucharist; but it would be nothing short of heresy, though a new heresy, to deny that the Bishop and the Priest perform these acts with that authority which is vested in the Church, as a society of faithful men, lay as well as clerical. It is in the name, not of the clergy, but of the Church, that the Bishop confirms and ordains; that the Minister pronounces absolution and a blessing; that discipline is enforced, and penitents are restored; and in all these cases the Minister is the representative and instrument, not of the clergy, nor of his individual Bishop, but of the Church at large."* Such is the exposition of one who is considered, we believe, as some authority on the subject; and according to whom—as, indeed, according to Scripture, and according to common sense—the laity are not only not the nonentities which some of the clergy sometimes affect to consider them, but are those of whom the "spiritual house," the Church, is "built up," and without whom the clergy's occupation would be gone. Not that the laity are to presume upon this, and assume a position of arbitrary authority, and a right to be despotic, or to domineer, in the Church. They have their rights, and solemn and sacred ones they are; and they have their claims, which are high and inestimable. But they have also their responsibilities—and these are assuredly of no ordinary obligation. Would that all laymen laid this, above all, to heart. Would that they would always act up to the high principles which they profess, remembering that as Churchmen they possess a sacred character, which must not be compromised, and spiritual privileges which it were ruin to forfeit.

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* Poole on the admission of Lay members to the Synods of the Church.

ENGLAND'S PREMIER.

It is always satisfactory to be confirmed in one's opinion by what may be considered competent authority; and more especially so, when such opinion may seem to run counter to that which prevails around us. The recent change in the English Ministry is popularly regarded, no doubt, as a beneficial one. We have expressed a contrary conviction. As Churchmen we have felt constrained to lament that the virtual head of the national councils of Christian England, should be one who refuses to acknowledge the fundamental principles of Christianity,—and to lament it, not so much as a political matter, though in that respect it were deplorable enough, but as placing our Mother Church, in some of her most important interests, under the influence of one thus utterly unfit to have anything to do with so divine an institution, even in her affairs as an Establishment of the kingdom. And we are borne out in this, we observe, by an influential section of the English Press. One example is at hand, which we shall here adduce. The *John Bull*—a paper long distinguished for its loyalty and patriotism—whose adopted emblem is the Bible supporting the Crown and Sceptre—and whose motto is "For God, the Sovereign, and the People,"—this conservative and Christian journal, among others, decribes the recent change as "the elevation to the Premiership of one who, whatever may be his other qualifications for the high office which he now holds,—and we are most ready to acknowledge his many eminent qualities both of head and heart,—stands distinguished among our statesmen as a despiser,—as one who believes in the intrinsic goodness of human nature, and the internal power of man to help himself,—who hesitates not to avow his total disbelief in the necessity of a sanctification from above, and in the reality of a Divine Government over the world, visiting upon nations their own iniquities and the iniquities of their rulers. Though not obvious to the mere politician," it adds, "to the sincere and thoughtful Christian, who views public affairs with the eye of faith, the grave reflection cannot fail to occur that by a strange fatality the QUEEN and country are driven at this moment to entrust their interests and their welfare to the hands of the man who, of all others, is the least disposed to seek, in the day of trouble, for the mighty help of GOD."

This, then, is the view we ourselves have taken of it. And it is the Christian view. A Christian country, as England claims to be, ought undoubtedly to have a Christian Prime Minister. Whereas it is evident that at present she has nothing of the sort. It has been well observed by an able exponent of Christian Politics, that "if a statesman cannot submit to the spiritual independence of the Church, all political philosophy is useless." And so we believe. But here is a statesman who not only scouts all idea of such independence being asserted, but who scorns the very principle which lies at the foundation of Christianity itself, and, in the words of our English contemporary, "who hesitates not to avow his total disbelief in the necessity of a sanctification from above, and in the reality of a divine government over the world." And yet he will claim and exercise the right of, in certain respects, controlling, directing, it may be oppressing the Church, and may have it in his power to thrust whom he likes into her sacred Episcopate, and into her venerable Chapters. He is placed, though he may not know, or knowing may not own it, in one of those relations, where, unless he acts as the representative and delegate of GOD, as doing GOD's will, he must act wrongly,—nay, he acts as the unconscious minister of some other power,—probably, if not certainly, a power of evil—spreading mischief around him, under the temporary permission and long-suffering of Him who is, after all, the absolute Lord and Master of the whole universe; and though "the kings of the earth stand up, and the rulers take counsel together, against the Lord, and against His Anointed," yet can He "bruise them with a rod of iron, and break them in pieces like a potter's vessel."

We know that many of our American Churchmen have confidence in the Ministry, because Mr. GLADSTONE is one of its members; and if the right honourable gentleman could exert any religious influence, there might be some hope. But he cannot, or will not do so. His duty as a Churchman, it is to be feared, is wholly sacrificed to his ambition as a statesman. One's wonder would otherwise be excited--one would, indeed, be utterly lost in amazement—to explain such a paradox as the case would present. A devout, a conscientious member of the Church serving under one who holds the Church in very scorn, and being a party to laying his profane, his sacrilegious hands on that sacred thing, and perverting, it may be, its functions to his own, or his party's unhallowed ends! O, it is monstrous! May there not in such a state of things be but too much occasion to say with him from whose Christian Politics we have already quoted—"What wonder if the Church itself had forgotten to enforce its own high claims to reverence, its most vital and evangelical doctrine, its sterner law of duty, its unbounding transmission of truth, its Apostolical commission, and its sacramental efficacy, when all around was unbelief and coldness?"

THOUGHTS ON CURRENT EVENTS.

We certainly do not think, that the late session of the Convocation of Canterbury has been the less valuable, because it positively concluded nothing. Even the resolutions on the subject of the Prayer-Book did not finally pass. They went off on a difference between the two Houses as to the extent to which it might be prudent to permit changes in the rubrics. The Lower House were unwilling that any change should be made in the rubrics, beyond what might be necessary to provide for the division of the present services and the formation of a third, for congregations which meet three times a day. The Upper House were unwilling to adopt the phraseology in which the Lower had expressed its opinions, because they were not willing so to commit themselves, that they should be precluded, on future occasions, from modifying rubrics for other purposes. The Archbishop of Canterbury instanced the case of the Tables of Lessons, as connected with rubrics which might be advantageously revised. But the great principle that the Prayer-Book is not to be tampered with, has not the less been unanimously asserted. That this is a rule not capable of being enforced universally and without exception, is true. But it was, probably, the wisest course to take more time to consider the cases which might properly be excepted, than the supposed necessity for an immediate prorogation allowed. The result was, that the Lower House asked, and the Upper granted, permission to consider the subject further on a future occasion.

It was spoken of as a grievance, and it certainly is one, that the deliberations of Convocation are unnecessarily hurried by the anticipation of a prorogation at the close of each day's session. The legal right of the Archbishop to prorogue, at least with the consent of the Upper House, is undoubted. It is, undoubtedly, not yet time for the Convocation to seek any limitation on that power. The government and the people are beginning to trust Convocation; but their confidence is not yet sufficiently strong to allow it to act without some such check. The same facts furnish an excellent reason for the manner in which the Archbishop practically exercises his power. While nothing can be said in favour of the course of his brother of York, and while the Archbishop of Canterbury himself, in the earlier stages of the proceedings of Convocation, so conducted himself as to justify some suspicion as to his intentions, he has of late shown no disposition to interfere with the action of either House, beyond what may be considered as fairly required by the state of public opinion. The frequent prorogations, beside being, as we conceive, unavoidable for the present, are really not an unmixed evil. They limit discussion, but they give time for deliberation. At this time, perhaps, the latter is more required than the former.

We consider the unanimous decision in favour of not tampering with the Prayer Book as having an important bearing on the affairs of our Church. It strengthens the hands of those who have taken a similar view of the question in our country, by the unanimous opinion of a body of men, whose character, position, education, and general capacity, entitle their opinion to the greatest weight.

The questions connected with the administration of ecclesiastical discipline, came next before the Lower House, but were disposed of, by a request to the Upper House for leave to consider them further at a future session, which is fixed for the 29th of June. The fact that this whole subject will be before the next General Convention, gives an American interest to this proceeding also. Although the whole matter was finally postponed, there was a considerable debate and some resolutions adopted.

The document under consideration was the report of a committee of the Upper House, which concluded with a recommendation that no address for leave to act in the matter should, for the present, be presented to the crown. But it was suggested that some measure on the subject is in agitation, probably a bill to be brought into the House of Lords, by the Archbishop, with the assent of the Bishops. It was thought that light would be gained for those engaged in framing this measure by a full discussion of the report. This, although it recommends no action, enunciates several important principles.

It condemned very decidedly the whole of the existing system. All the clauses to that effect seem to have been concurred in without opposition. Among these clauses was one which might be considered as condemning the principle of an enquiry, preliminary to trial, but that a subsequent clause declares "That the machinery for conducting the preliminary enquiry by commission should be made less cumbrous." The general principle that there ought to be a preliminary enquiry, we apprehend to be a sound one; but the details are matters of great difficulty.

Among the affirmative propositions, the only one which seems to have been adopted, was that the trial of a Clergyman should be conducted before the Bishop or his Commissary and four Clergymen. In the selection of the Clergymen the great principle of the lot was adopted. Neither House expressed a preference for any mode of forming the panel from which the selection by lot is to be made, except that the report, as finally amended, suggested two modes. One is that the members of the panel should be chosen in the several Archdeaconries. The other that the panel shall consist of the dignified Clergy and rural Deans of the diocese. The objection to the last is that, a mere parochial Clergyman might be regarded as rather tried by his superiors than by his peers.

The great difficulty was however found to be in the framing a scheme for a Court of Appeal on doctrinal questions. It arose from the connection of Church and State, which rendered difficult to reconcile the royal supremacy with the principle, that in doctrinal questions, the Episcopate are properly the ultimate judges. We do not see why this might not be done by authorizing the sovereign to issue, as formerly, a commission of delegates, who must be Bishops. Such a plan would reconcile the supremacy with Church principle; but it is open to the objection that the selection of Bishops might be unfairly made. Where human agency intervenes in the formation of a panel, the right of challenge must be illusory, unless it is so extensive as virtually to give the accused the choice of his judges. Beside, it is contrary to all the notions of Common Lawyers, that one who bears the royal commission should be subject to challenge. The application of the lot would also be probably considered as interfering with the supremacy. The whole question is one of the greatest difficulty, from which our own Church is happily free. There has been another slight change in the British Ministry. Sir George Grey resumes his position as Home Secretary, and Mr. Herbert becomes Secretary for the Colonies. It is a gain for the Church that the patronage of the Colonial bishoprics is once more in the hands of a religious Churchman.

H. D. E.

Baltimore, March 5, 1855.

NOTES AND COMMENTS.

CHURCH MUSIC.—The *Musical Review* quotes the following paragraph from "Parochial Papers, No. 1," published in London, very properly remarking upon it as being "in regard to *appropriate* Church Music," and appending the significant query—"What do our American compilers of Psalm-books say to this?"—

> Any thing like display must be utterly discountenanced, and no degree of musical proficiency must lead to the introduction of unsuitable music. All adaptations from the oratorios of Handel, Haydn, Mendelssohn, or any other great composer, must be utterly eschewed: fine and grand *in* their place, they are wholly *out* of place in a church.

Now, very probably our "compilers of Psalm-books" will say that this is all nonsense—that Church Music must be made pleasant, lively, attractive—not disagreeable, solemn, repulsive. But the fact is, that these "compilers" know nothing about it. They only look at the matter in a sensual and worldly point of view. No one can understand sacred music aright, who has not a religious mind. And this is the secret of almost all our modern compositions being failures. But we do not want modern compositions. There are inexhaustible stores of "Music of the Church" that have come down to us from times when musicians were men of God. All we have to do is to seek it out, and appropriate it.

PRAISE IN PUBLIC WORSHIP.—We are glad to see our Presbyterian contemporaries are persevering in their efforts to give a reality to congregational singing. We read, for instance, such sound and sensible remonstrance as the following:—

> How lamentable a travesty on the music of the sanctuary is that where a whole congregation sit mute, while the gallery orchestra exhibits its science! The house of God is not a concert hall, but a place for worship; it is not simply to have the ear pleased by the concord of sweet sounds, that singing is made a part of the public services, but that the heart may be moved, and find expression for its devout emotions in the language and tones of the songs of Zion.

But there is one thing that strikes us as most inconsistent in that sect. They object—or have hitherto objected—to the use of any formulary of public prayer; and yet they thus cry up the importance of using a formulary of public praise! For, of course, they do not sing *extempore*—neither do they permit their ministers to do so for them? Where, then, is the difference? Surely if prepared words of praise are proper, prepared words of prayer must be equally so,—and are not many of their printed hymns and paraphrases, in fact, emphatically prayers?

ECCLESIASTICAL PRONUNCIATION.—The *Gospel Messenger* having been applied to for its opinion as to the proper mode of pronouncing the oft-recurring word in our Church Services, *Amen*, shows that *Walker* and *Webster* somewhat differ about it, though neither gives the *A* the full old Latin sound, which is essential to the true Church method of pronouncing it. Our contemporary says, that *in music* he "should think the proper authority would be the usage of the choirs in the English cathedrals. This, though we are not positive," he adds, "we believe to be *ah-men*; for the reason, probably, that such is the English pronunciation of that word in Latin." He is quite correct,—it *is* the invariable use, and ever has been, of the English cathedrals to pronounce it *Ah-men*. But this ought not to be confined *to music*, but should be the common practice, because it is the proper practice of the Church Catholic. It is not to this word, however, that a true Ecclesiastical, which is a full and solemn, sound should be given. It is quite un-ecclesiastical, and it is not only secular, but flippant, to clip and flatten words, as is too commonly done, in our Church services. How irreverent, for instance, to hear the solemn words of the Confession, "We have err*ed* and stray*ed* from thy ways," pronounced "We have err'd and stray'd!" How completely it is of "the earth, earthy" nay, of the world, worldly! And how irreverently familiar is it to use such a vulgar, profane style of address to the Throne of Grace, or in any of the solemn services of His Holy Worship! It is indeed important, that attention even in what some call *these little things*, should not be neglected in such sacred matters.

THE PRAYER BOOK.—The *Presbyterian* affects to sympathize with those Churchmen who seek to effect alterations in the Prayer Book. "We entirely agree," it observes, "with a respectable body of Episcopalians in England and this country, that the Book of Common Prayer needs a thorough revision." There is a conceit about this, coming from the quarter it does, which is quite characteristic. "*We* entirely agree"—that is, one who really cannot, as a schismatic, either appreciate or understand what he pretends to be so learned upon, and so interested in. Now, the fact is, that in the opinion —we will not say of any "*Episcopalians* in England," for such phraseology is too sectarian to be tolerated there—but of Churchmen—of any who are entitled to that honoured name, the Book of Common Prayer *does not* need a thorough revision, or any revision whatever. The recent decision of Convocation has settled that. But let the Presbyterian body get their "Bible Prayer Book," and we shall not presume to meddle with it, they may depend upon it; for Churchmen are not in the habit of being "busy-bodies in other men's matters."

THE WORLD *vs.* RELIGIOUS DEVOTION.—Although we have no sympathy with the errors of the Church of Rome, or its general polity, we cannot but think that there is in the following recital, which we find in the daily journals, something very like persecution—or, at any rate, a case of the World *vs.* Religious Devotion:—

> COMPLAINT AGAINST A CATHOLIC CONGREGATION.—Those who have happened to pass a Roman Catholic Church during the hours of divine service, and have seen the large numbers who, unable to gain admittance to the building, remain, generally kneeling, around it, will understand the object and point of the following, which was yesterday presented to the Mayor's office: "Many citizens of the Thirteenth and other wards complain that persons attending St. Mary's Church, corner of Grand and Ridge streets, do congregate on the sidewalk in front of the church, and on the opposite corners, thereby obstructing the same every Sabbath during the greater portion of the day, to the great annoyance and inconvenience of those wishing to pass, often obliging ladies to leave the sidewalk. Wherefore we pray the city authorities will take some action to prevent the nuisance." Capt. Russell of the Thirteenth Ward, was notified.

—Thus religious fervour is, in the world's esteem, a nuisance; and devotion to the services of religion must be made to give way to worldly convenience. Can these worldly-wise and sensitively-worldly "citizens of the Thirteenth and other Wards" find no other "nuisance" to engage their zealous care?

COLLEGIATE.

COLUMBIA COLLEGE.—The semi-annual exercise in declamation, and the distribution of the testimonials awarded at the *intermediate examination* in February—took place in the College Chapel on Monday last.

Before the appointed hour, 10¼ A. M., all the seats on floor and galleries were occupied by a highly respectable audience—the families, for the most part, of the students. Dodworth's band, with its exquisite music, lent its charm to the celebration.

Punctually, at 10½ o'clock, the President and Faculty, the Trustees of the College and invited guests, entered the Chapel and took seats on the platform. Among those seated there were the Rt. Rev. the Provisional Bishop, Chancellor Ferris of the University, Dr. Horace Webster of the Academy, all the members of the Faculty of the College, and several of the Trustees.

Prayer was said by the Rev. Dr. Haight—and then the President called up in succession the speakers appointed for the occasion, two from each class, beginning with the Freshmen.

The speeches of the Freshmen and Sophomores are selected; those of the Juniors and Seniors required to be of their own composition. They were as follows:

FRESHMEN.	
Foreknowledge and Thought (*Ed. Everett*),	PHILIP M. LYDIG, JR.
Virginia and Massachusetts (*Gov. McDowell*),	JAMES R. MANLY.
SOPHOMORES.	
The Influence of Education,	WILLIAM H. MARTIN.
Burr and Blennerhassett (*Wirt*),	HENRY C. RILEY.
JUNIORS.	
Unnamed Heroes (*Original*),	CHARLES N. CLARK.
Praise,	WM. T. VAN RIPER.
Mr. Van Riper was too hoarse to speak.	
SENIORS.	
Public Opinion as a Standard of Right (*Original*),	CHARLES DACOSTA.
Advantages of Polite Learning do.	OSCAR SMEDBERG.

The elocution and gestures of the young speakers were of different degrees of merit; but all acquitted themselves well—allowance being made for the embarrassment unavoidable on such an occasion.

LYDIG enunciated his piece distinctly, and with a just perception of its points; but in comparison with his classmate, MANLY, who showed much oratorical training, and more self-possession—he was cold.

MARTIN lacked animation, which was not the reproach of his classmate, RILEY, who—born beneath a tropical sky—delivered the eloquent periods of WIRT with enthusiasm of feeling and manner, yet with sound discretion.

CLARK, of the Juniors, spoke well, in all respects, his own well written and reasoned essay on Unnamed Heroes.

DACOSTA began with promise, but did not sustain himself, either in voice or manner, probably a sufferer from embarrassment.

SMEDBERG, the head of the College, did credit to himself both by the sentiments and style of his speech, and the manner of its delivery.

A new feature in these celebrations was a speech by a member of the Philolexian Society of the College.

Mr. WALTON was the orator, and taking the motto of the Society—*Surgam*—for his subject, launched forth into a flight a little too ambitious,—yet, upon the whole, well directed and sustained.

The various testimonials were then announced by the President, and one by one handed to each student fortunate enough to receive it.

He began with the four heads of classes, each of whom received a general testimonial, as πϑντων παντα κρατιστος. These were OSCAR SMEDBERG, Senior; CHARLES N. CLARK, Junior; MYTTON MAURY, Sophomore; and WYLLYS P. BAXTER, Freshman.

The President then delivered the special testimonials for Excellence in each department of each class, which finished. The ceremony was closed by a benediction, pronounced by the Rev. Dr. Haight.

It was altogether a gratifying exhibition. The College duties were resumed on Tuesday.

NECESSITY OF THE DAILY SERVICE OF THE CHURCH.

In one of the busiest places in England—Manchester, the great capital of the cotton manufacturing districts—the necessity of the Daily Service of the Church has been seen and felt, and a society has been formed for promoting its establishment. The following memorial to the Lord Bishop of the Diocese was adopted by the Committee for promoting the above object, at a late meeting:

> That your memorialists, being connected by residence or business with various parts of the parish of Manchester, are deeply impressed with the spiritual neglect and consequent ignorance and indifference of large classes of the population.
>
> That it is generally admitted, even by persons hostile to the Church, that this neglect of the poor, and their ignorance of religion and non-attendance of public worship, is owing not to the Church itself, but to the disregard of its principles, regulations, and discipline, which has of late unhappily prevailed.
>
> That in no particular is this disregard of the Church's system and laws more marked and unjustifiable, than in the prevalent custom of keeping our churches closed on week days, and so making use of edifices dedicated to the praise and glory of God, for only three or four hours per week, that is, less than one-twentieth part of the time for which the churches of a hostile and corrupt communion are so used.
>
> That the existing law upon this subject, and the condition upon which every clergyman accepts preferment is, that "all priests and deacons are to say daily the morning and evening prayer, either privately or openly, not being let by sickness or some other urgent cause; and the curate that ministereth in every parish church, or chapel, being at home, and not being otherwise reasonably hindered; shall say the same in the parish church or chapel where he ministereth." Which duty every clergyman is also bound by his own voluntary promise and solemn undertaking regularly to perform.
>
> That the single justification which the law admits for the non-performance of this duty, plainly supposes only an exceptional omission of it on some particular day, or days, not an habitual neglect of all public worship on six days out of seven.
>
> That this habitual neglect of public worship appears to your memorialists calculated to foster the fatal error that religion is a thing for Sundays only, and that the duties of our calling as men, and our profession as Christians, are wholly distinct and independent.
>
> That the permitted systematic violation of any one clear and undoubted law of the Church encourages disrespect to her authority, and that the non-enforcement of one positive law by the constituted authorities in Church and State, necessarily renders the enforcement of any other laws partial and unjust. That your memorialists deem it superfluous to urge upon your lordship's attention the many powerful reasons which have been advanced by the highest authorities in the Church in favour of restoring its daily offices of religion. That reasons may doubtless be alleged against daily public worship in many of the churches in the parish, but your memorialists submit that most of those reasons, if followed to their legitimate conclusions, might equally be urged against those churches being opened for public worship more than once, or even at all, on the Sunday only.
>
> That lengthened argument seems unnecessary to prove that if the doors of every church in the parish stood day by day invitingly open—if the church bell sounded its call to prayers twice a day at different times, within the hearing of every parishioner—many who now never enter a place of worship, would be led to do so—many who never think of religion would have its obligations forced upon their minds—people constantly reminded of the duty of public prayer would grow more regular and fervent in private devotion—and your memorialists deem it impossible for any Christian to doubt, that the blessing of Almighty God, manifested by many practical benefits to His Church and people, would graciously attend to constant public profession thus made, of gratitude for His mercy, and obedience to His will.
>
> That to the poor especially, whose confined and crowded dwellings and the conditions of their worldly employments, render family prayer almost impossible, the opportunity of offering their daily petitions in church, as they go and return from their daily work, would be of inestimable value.
>
> Your memorialists, therefore, respectfully pray that your lordship will be pleased to exert your lordship's episcopal authority and influence to promote obedience to the law and the performance of a plain Christian duty, in the having public prayers read daily, at hours convenient for the people, in all the churches in this parish, or such of them to which your lordship may deem it proper, in the first instance, to limit such requirement; and that your lordship will be further pleased to order that all churches may be left open during times at which service is not being performed, in order that all who wish may resort thither for private prayer.

MUSIC AND WAR.—M. Jullien has produced a new musical composition, called "The Allied Armies." It is a descriptive piece on English, French, and Turkish melodies, and, of course, appeals strongly to the patriotic feelings of the day. What it is intended to describe, and does convey so far as music has language, may be thus described:—The piece opens in a time of peace. The dances and songs of the Inhabitants of a village are heard; and toward the close of the day, the hymn of the peasants, returning thanks to Heaven for the blessings of peace, is wafted through the valley. Suddenly the Trumpet of Discord sounds in the East, and fills the valley with its harsh reverberations. From the North and West its challenge is quickly answered, and rapidly the ferment of War spreads itself abroad. Whole nations arm themselves, and the tranquil inhabitants are aroused from their peaceful occupations to prepare for the dreadful strife. The armies assemble. There are heard the bands of the English, French, Irish, Scotch, Welsh, and Turkish contingents executing their national airs. They meet and bivouac on the field of battle. During the slumbers of the wearied soldiers, their dreams are supposed to wander toward their distant fatherland; and the prayers for their safety, offered up by their friends at home, seem to hover about them. In the stillness of the night, the bells of the neighbouring villages mark the hour of midnight—all is quiet, save the footsteps of the sentinels. The bivouac fires burn brightly, and the fitful breeze of the night agitates their flames. The advance of the Russians is heard in the distance, and the alarm is sounded in the camp. A short but fearful struggle takes place, and the enemy, though repulsed, soon obstinately returning to the charge, and protected by the darkness of the night, seizes several posts. But morning dawns, and quickly the battle, on all sides, rages with renewed fury. The English, who receive the first attack, rush forward, and charge the enemy with desperate determination. The French, at a "Pas de Course," bound forward to join their Allies in the onward movement; and the Turks, who were at first astounded, and for a moment reeled under the impetuosity of the attack, now take part in the conflict, and one general and furious charge of the whole line decides the fortune of the day, and leaves the Allies masters of the field, amid the shouts of "Victory!"

GENERAL CASS ON KNOW-NOTHINGISM.—The following is a synopsis of the recent speech of General Cass in the Senate of the United States:—

Mr. President, strange doctrines are abroad, and strange organizations are employed to promulgate and enforce them. Our political history contains no such chapter in the progress of our country as that which is now opening. The grave questions of constitutionality and policy which have been so long the battle cry of parties, are contemptuously rejected, and intolerance, religious and political, finds zealous, and it may be, they will prove successful advocates, in the middle of the nineteenth century, boasting with much self complacency, of its intelligence, and in this free country, founded upon emigration, and grown prosperous and powerful by toleration. It is a system of proscription, which would exclude the first General who fell at the head of an organized American army—and nobly and gallantly did he fall, while fighting for our infant liberties, under the walls of Quebec—from all political confidence, because he happened to be born on the wrong side of the Atlantic; and would exclude also the last surviving signer of the Declaration of Independence, from any similar token of regard, because he was a Catholic. What if those eminent leaders in our revolutionary cause were living to witness this appeal to local and sectarian prejudices! But Montgomery and Carroll went to their graves with the weight of no such ingratitude upon their hearts. Two great parties, equally attached to the principles of our government, but differing upon many questions of administration, and alternately borne to power and driven from it, and whether in place or out of it, watching each other with jealous scrutiny, present a wise and fortunate arrangement for the preservation of freedom, and for guarding against the abuse of authority. Such has been our condition, and well and wisely has its work been done. What new experiment is needed? What more does this lately awakened zeal propose? As a country we are in possession of everything the heart of man can desire—power, intelligence, prosperity, happiness, abundance, freedom, equality, the religion of God and the respect of man; all the elements, indeed, which give value to social life, or security for the duration of political blessings. We want no new parties, no new platforms, no new organizations, and the sooner these dangerous efforts are abandoned, the better will it be for us and for those who are to follow us, in this heritage of freedom.

FRAMES AND MIRRORS.—The establishment of Mr. John S. Willard, in Pearl street, so well sustains its reputation for picture frames and mirrors, that the South American republics, we learn, have just sent an order to frame a magnificent design, embodying the coats of arms of Granada, Peru, Eucador, and Bolivia; and there is no doubt the work will be executed in first-rate style.

JENNY LIND.—The London *Morning Advertiser* says: "Jenny Lind has entered into an engagement to re-visit England in her professional capacity. From religious scruples, she has determined never more to appear before the public under any circumstances which could be construed into giving her sanction to theatrical or operatic performances. She has further resolved that all her future exhibitions before the public shall partake more or less, of the character of sacred music; and, with this view, she has, we are informed, stipulated, that she shall sing only in Exeter Hall. She is expected here some time in the month of April. Our readers are aware that Jenny Lind is now the mother of two children."

DEATH AND BURIAL OF A SINGULAR CHARACTER.—The Auburn *Daily Advertiser* mentions the death at Westport, Cayuga county, on the 26th ult., of one Harmon Weedon, aged 86. He had acquired a handsome competency, and many years ago made all his arrangements for his burial. He constructed for himself a stone coffin of Cayuga limestone, well finished, the cover setting over the sides on a rabbited shoulder, and bolted together with six half-inch bolts, running through from top to bottom, and secured with counter sunk nuts. He requested to be buried in that, with "his cloak wrapped around him," and no minister was allowed to come near him. His coffin weighed one thousand five hundred pounds, and he gave particular directions how to lower him into the grave. All of this directions were explicitly followed, and by his directions the coffin was not only bolted but cemented together so as to be water tight.

ADVERTISEMENTS.

BERKSHIRE FAMILY SCHOOL, STOCKBRIDGE, Mass.—The Summer session of this recently established school will commence on the 1st of May next. Boys from the ages of eight to sixteen years will be educated for college or the practical pursuits of business life. Every attention will be given to their religious and mental training, as well as to their social and domestic comfort.

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JARED REID, JR.,
FERDINAND HOFFMAN.

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LITERATURE.

Questions of the Soul. By I. T. Hecker. New York: D. Appleton & Co.

The drift of this work may best be gathered from its Preface. "The question," it is there observed, "Has man a destiny, and what is it? agitates the souls of all men." So that this is the one great "*question* for the soul" which, after all, it is the principal, if not the only object to expound and to elucidate. But the author's remark, just quoted, is followed by what evinces a most mistaken and a most morbid view, we cannot but think, of the whole matter at issue. "It would seem," he goes on to say, "that God had never made known to man his destiny, or that man had missed the way that leads to it. Who will bring the light of truth once more to dawn upon the soul? Truth that will give to man life, energy, and a purpose worthy of his noble and God like capacities?" Now can this be in any wise true? "God had never made known to man his destiny!" What! Has not every man the offer of eternal salvation set before him? Is he not—if he will only embrace the gracious offer, "an heir of immortality?" Is it not He, in whose hands are undoubtedly all our destinies, that "commandeth all men, every where, to repent," that they may obtain everlasting life? And is this not making known to every man his destiny? Can any one who has access to God's Revealed Word—to say nothing of our intuitive perceptions—doubt either that man has a destiny, or what it is? Why, every aspiration of humanity is, as it were, one of doom or destiny that is of some invincible necessity. Onward, onward! This is the yearning of all our hearts. "The wheels of nature," says Robert Hall, "are not made to roll backward: every thing presses on toward eternity: from the birth of time an impetuous current has set in, which bears all the sons of men toward that interminable ocean. Meanwhile," he adds, "Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine." Here, then, is a destiny—a destiny for all who will prepare themselves for it. And the way to do this is within every man's attainment. "Work out your own salvation with fear and trembling." It is an individual thing. Every man is graciously besought—every man may be divinely aided to do it. "Him that cometh unto Me, I will in no wise cast out," is the blessed assurance of the Saviour Himself. And does not this involve a destiny—and the happiest of destinies?

We have here employed the word *destiny* in the highest and truest sense. Our author would appear to understand by it more particularly the sphere of human action allotted or ordained for man. In place of allowing the faculties of mind and soul to acquire their true direction, and have their proper exercise in the conflict of real and actual life, and so afford opportunity for the exercise of those qualities which he designates as exemplified for our imitation in the character and life of "the God-man," he proposes to influence or shape individual destiny by calling up around himself and others circumstances befitting what he conceives to be a spiritual state, and a state of spiritual progression. His great mistake, we conceive, is that he is more for a *natural* than a *spiritual* life—that he is for satisfying a predominant passion; the self denial that he prescribes, being the one mode adopted out of others that might have been chosen for satisfying it. Again—the wants he speaks of, as springing from man and causing him to yearn for their satisfaction, must be met by having the heart changed so as to predominate over the intellect. Further, he observes—"Mock us no longer by telling us to love. Can two voids make a fulness?" He demands, therefore, as a condition of satisfaction, *reciprocity;* but the surrounding circumstances he would create to meet this, offer no reciprocity, but are of the character of a cold deception—the intellectual wants of his heart following after his imagination.

He would appear, in fact, to live on an intellect imaginatively spiritualized—as though we could ever expect to find in an intellect thus partially, thus morbidly affected, the elements of a converted soul. Then his contradictions of statement in respect to the model "God-man." For were his own material scheme of a spiritual life to be adopted, men would be excluded from the exercise of those very virtues, for which Christ, as a model, is commended. This God-man, this model of a perfect man, needed by all, "must feel all the burdens of life; experience all its pains, suffer all its miseries; drink of all its woes, and overcome them all in his own power." But a man must feel and act, for all this, individually. No reliance on the Church of Rome can ever do it for him, however he might there obtain supplies of grace to help. Not that religion does not need an authority, but this authority must come from God. And as to the need of a superior spiritual adviser, if conscience bears witness, as St. Paul said, then are we the children of God.

The amiable and earnest-minded author of this extraordinary book—for however unhappily mistaken, he is all this—declares, and we doubt not in all godly sincerity—"One thing we can truly say of these sheets—they are not idle speculations: our heart is in them, and our life's results,"—adding, what we verily believe, that it is his only ambition, "that they may be a means to answer life's problem to earnest souls." But we must question—nay, we must deny—the plea, that the thoughts before us are not full of speculation; and if not much of it idle, that is, vain and uncalled-for, yet vague and profitless. Every thought is a speculation, that wanders into mazes, and envelopes itself in mists, which only tend to confound the mind, and distract the heart. The heart may be in such speculations—the life's results may be involved in them; but this will be so only to agitate, it may be to agonize, when the course should rather be to calm, and soothe, and be reconciled. Not but that there must be an awakened conscience—that there must be an anxious, earnest seeking after the things which belong to our peace—our true peace—that peace "which passeth all understanding." The aroused, the alarmed soul—and would that it were more common with us all to be so aroused and alarmed—must seek for comfort, and calm, and rest, where alone it is to be found, from God; and this, not by giving rein to his heated, distracted, it may be diseased, imagination, but by striving to obtain grace to help in his time of need. His prayer must be that of the Penitent Psalmist—"Turn Thy face from my sins, and blot out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. O give me the comfort of Thy help again, and stablish me with Thy free Spirit." That which keeps a man back from this—which disinclines him to it—or which affrights him from it—or which makes him despair of it, is that great adversary of the soul, who, "as a roaring lion, walketh about, seeking whom he may devour." And when men are drawn away, in the travail of their souls, as the author of this work has evidently been, from seeking for consolation and rest where alone it is to be found—or when they do so in vain—they may depend upon it that it is through the malign influence of that evil spirit. The assurance will never fail, when rightly indulged—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." And precisely to this effect is again the counsel and the consolation of the Psalmist—when, in response to the question, "Why art thou so full of heaviness, O my soul, and why art thou so disquieted within me?" he emphatically reiterates—"*O put thy trust in God;* for I will yet give Him thanks, who is the help of my countenance and my God." In the case before us, there is a running record of a sorely vexed soul—of a soul fearfully disquieted within him. And for a long, long time there would seem unhappily to have been no sure trust in God—no due acknowledgment, no right feeling, that He alone was, or must be, "the help of his countenance, and his God."

The very sentiments with which the volume opens, are fallacious, not to say morbid:

> Every man that is born into life has for his task to find his destiny, or to make one. This he must accomplish, or be condemned to the greatest of all misery of being "conscious of capacities without the proper objects to satisfy them."
>
> The question that agitates the mind of man, as soon as the eye of reason opens, is that of his destiny. The idea of God, himself, and the world around him, strikes him at that moment, as separate and independent facts. The charm that surrounded his innocent childhood is broken; he enters upon a new sphere of life; and, with feelings of surprise, he asks: "Who am I?" "Whence did I come?" "Whither do I tend?" "Who is God?" "What are my relations to God? to man? to the world around me?" "What is it? And where? or is all ruled by Fate? or left to what men call Chance."

The sentiments, we say, are unsound; and they involve issues which are untrue. They are unsound, because they imply that "every man, that is born into life," is gradually and unavoidably placed, as his reason keeps breaking forth, in a bewildering mist, with nothing to guide, direct, or assist him. Whereas the very fact of his being "conscious of capacities without the proper objects to satisfy them," is of itself an assurance to the reasonable soul of man, that his destiny is not here, but in a world to come. So true is the saying of the Christian Poet—

> "Man's thirst for happiness declares *it is*,
> That thirst unquench'd declares *it is not here*."

Of course we are to suppose the case of men in a Christian country—at any rate in a country where they are in the way of the enlightening and other influences of Christianity. And no man, in such circumstances, is necessarily left to grope in the dark, either as to the God who made him, or as to the destiny that awaits all who will love and obey God. It is a perverse and wilful act on the part of every man who will not give heed to those things which concern his immortal destiny, his everlasting peace. He is a fool that hateth knowledge—that knowledge, above all, of his destiny which is imparted to all who seek it. "If any of you lack wisdom," says the Apostle St. James, "let him ask of God, *that giveth to all men liberally and upbraideth not.*" What an answer, then, is not this, to the pretext, that "the question that agitates the mind of man, as soon as the eye of reason opens, is that of his destiny"—the question which our author pretends it is so difficult, if not impossible, to answer!

Again, he tells us,—

> A shrewd observer of men, one who ranks high among our poets, has stated this fact in his quaint way in the following lines:—
>
> "I saw men go up and down,
> In the country and the town,
> With this prayer upon their neck,—
> 'Judgment and a judge we seek.'
> Not to monarchs they repair,
> Nor to learned jurist's chair;
> But they hurry to their peers,
> To their kinsfolk and their dears;
> Louder than with speech they pray,—
> 'What am I? Companion, say!'"
>
> These questions we cannot set aside if we would; and, unanswered, they fasten upon the mind and consume the life of the heart, like the vultures that fed upon the vitals of the rockbound Prometheus. Moreover, we would not set them aside if we had the power, for the highest prerogative of man's reason is, to know his destiny; and his noble energies were not given to be wasted or misspent, but to be directed to the fulfilment of it.

The inference from all this is, that "first of all the question of our destiny must be met and settled, and that, too, satisfactorily to the intellect and heart." In his, we doubt not for a moment, sincere and earnest endeavours to settle it, he passed through a course of life which must have involved the most painful self-sacrifice, the most torturing self-denial. Expedient after expedient was tried—moral and physical—the records of which in the volume in question are of intense interest. But all was in vain. He was as one of whom it has been divinely said, he "walketh through dry places, seeking rest, and finding none." There was no "joy and peace in believing,"—all was fearfulness, and disquiet. At length he had administered to him the opiate of Romanism—the anodyne draught which is so apt to lull the soul to a fatal repose—to quiet the mind without enlightening it, to content the heart without renewing it.

> "Then was the Winter of his discontent
> Made glorious Summer!"

Then it was that, to adopt his own phraseology, "the inmost want of the soul was stilled,"—alas! that we should have to fear it may have been, in his own words again—"but an act of self-deception," and that it may yet end, as he himself too has suggested, "in greater pain, and bitterer want."

We would not speak harshly of one who, though the victim, we cannot but think, of such unhappy self-deception, has yet a gentle, humble, though weak and deluding spirit. There is a vein of earnest though mistaken piety running through his volume, which occasionally almost wins one to his cause. But a moment's calm reflection dispels the delusion of it all, and tells us, that the truth is still established, which is involved in the Apostle's question—"Doth a fountain send forth at the same place sweet water and bitter?"

Messias and Antimessias; A Prophetical Exposition. To which are added, Two Homilies on the Body of Christ. By Charles Ingham Black, one of the Curates of All Saints, Poplar, Middlesex. Philadelphia: Herman Hooker.

This, though rather a small volume, is a work of great interest. It is the consideration of a momentous Christian subject in the spirit of the Christian Church. It is an illustration of some of the more prominent points of the prophetic Scriptures from that only point of view in which we have, individually, a right to exercise our critical judgment upon them. The testimony of the Church must not be set aside by any such judgment. Sectarianism, we all know, would blot out that testimony from the plan of Christianity, and would leave every man with his own judgment alone to guide him in interpreting, or rather misinterpreting, that Holy Writ of which the Church is divinely ordained to be "the witness and keeper." But we must never forget that the great truths of the Gospel have been handed down to our own time, unimpaired from their original integrity, as delivered to the Church by the Apostles; and that thus through more than eighteen hundred years we have them still in our hands, as a fulfilment of God's promise that He would be with His Church unto the end of the world. That promise, in its fulfilment, implies a knowledge imparted, and a right conferred, to which we are bound to yield. For to reject this, and to lean on one's own private judgment, is to protest against all Creeds, and it leads to a constant revolution of doctrine, and re-organizing of the economy and discipline of the Church. That it *is* rejected, we have only to behold the innumerable sects into which they who yet profess and call themselves Christians have divided and subdivided their body. But we are, nevertheless, not precluded, as Churchmen, from examining, and re-examining Holy Scripture, and expounding its teaching, and developing its principles—only letting it be done faithfully, humbly, deferentially. Thus, pursuing that object, and in such a spirit, it has appeared to the author of the volume before us, "that the Gospel itself contains the key to most of the mysteries respecting Antichrist and the future destinies of the Church. That key," he adds, "is to be found in the person, office, and history of Christ himself. What he is, determines what his adversary is. What he suffered, illustrates and explains what His Church must suffer. It must always stand against the received and more popular expositions of the Apocalypse, that owing to their bulk and references to profane literature, they lie quite out of the reach of the poor. To the Scriptures themselves we must look for a concise and practical exposition of all that may be known of the future." The exposition thus shadowed forth is placed in indirect though clear connection with Two Homilies on the Body of Christ—though the author has, in the Exposition, restricted himself, as much as possible, to the statement of his opinions, and has thus avoided controversy: "partly," he says, "because controversy, especially on such a subject, is best avoided; partly because other systems of interpretation seem tenable with that propounded here."

The Introduction to the Exposition presents us with a consideration of that "War in Heaven" which resulted in the organization of the Anti-Christian Idea, showing us the Rulers of the darkness of this world, and how their Princes "took counsel together against the Lord, and against His Anointed." After adducing various expressions of this idea from Holy Writ, he thus remarks:

> By weaving together these scattered statements of Scripture, these truths are elicited. The great Archangel, the *Anointed* Cherub, influenced by pride and covetousness, an undue sense of his own merit, and a desire for the honours designed for man, fell away. The God-Man was to be the World-King, and the superintendence of Earth, hitherto committed to the Angels, was at last to pass into the hands of the great Sovereign. "Not unto Angels," but to Messiah; not to the anointed Cherub, but to the Anointed Son, "hath he put in subjection the habitable world to come." (Heb. ii. 5.) The Archangel opposed the design of the Most High,—the union of God and man,—and the proposed dominion of the Incarnate One, anointed to these dignities. Thus Satan is the *Anti-messias*, the resister of the Anointed One; and all the subsequent spiritual history of a creation exposed in a great measure to the devices and snares of the Rebel Cherub, presents us with little else than ever foiled and ever renewed efforts on the part of Satan, to separate the world-kingdom from the God-Man, or to deny in him either the human or the Divine. For he is the Antichrist who denieth the Father and the Son; denieth the unity of the Divine nature in them. (1 John ii. 22.) He is the Antichrist, and the deceiver, who denieth that this Son, Jesus, is come in the flesh. He is the Anti-messias who denies the Divinity, or who denies the Humanity of the Lord Jesus Christ. (1 St. John iv. 3; 2 St. John, 7.)

Then he enters upon the subject of "the resistance of the heavenly hosts to the birth of Him who should rule the nations and possess the Throne of God,"—how the enemy continued on earth the war of heaven; how he fought and fared; how the battle will be waged in the end, and what will be its issue. From all this he draws the following important conclusions:

> 1. There is no such thing *now* as a *Church Triumphant;* nor is there *any part* of the Church *triumphant.* No part of the Body can be thus, without the whole being so; else the unity would be broken. The saints departed, enjoy peace, joy, mercies multiplied; but they do not enjoy the *triumph.* Even the great Head of the Church, *as* Head of the Church, has not yet triumphed; He is still ministering; He has not yet taken possession of that which is *his own* glory: though He has returned—this in itself *a* triumph—into the *glory of the Father.* He is still *Heir of all things*, and we joint-heirs with him. He is not yet, nor are we yet, possessors; when possession is obtained, the *victory* will have been won, and then will be the *triumph.*
>
> 2. Again: He alone of human birth is in Heaven, that is, in the presence of the Father. As the great High-Priest he has entered in *alone.* No saintly spirit has been raised from its position as a member, to the presence of the great Head of the Church. Not that there are not Saints now risen, and in their bodies partakers of the Resurrection bliss, (or much of it,) though without its triumph; Saints such as Moses, Elias, and those who, rising together with the Lord, made with Him the first-fruits. These we believe to be likewise in that Paradise of God where, whether in the Body or out of the Body the Apostle could not say, Paul was himself once present. These composing the *Church of the first-born, whose names are written in Heaven*, are among the reposing souls of the righteous, it may be as blessed trophies of Christ's power and glory; sacramental presences and assurances to their unclothed brethren of that noble portion which awaits them. Just as in the place of woeful expectation, a dread exhibition of the Harvest of Corruption, and of the worm that dieth not, may be displayed to the lost, in the presence among them of that company of Spiritual Rebels against God and his servants—of whom we are told in Scripture that they died not the death of all men, but went down alive into the Hell. (Numb. xvi. 30.)
>
> 3. From the neglect of these plain Scriptural truths, the most baleful superstitions have arisen in the Church of God. From the too popular notion that the soul at the decease passes into God, the transition was easy, most natural, alas! it would seem inevitable, to invoking it. Hence there has ensued a neglect of the doctrine the Resurrection, and of the glory that awaits and the dignity of which belongs to the mortal Body. And from the equally popular notion that the spirit of the wicked passes at Death into a penal element, and a condition of active retribution, arose the impression, the feeling, the conviction, that the all-powerful prayers of the Church would avail to the mitigation of this woe. These two popular notions, admitted in their premises, and held as convictions, wherever the heart is weak through fondness, or credulous through affection, its too common condition, the erroneous conclusions are sure to be drawn. But the truth of God as little sanctions the belief of the *cleansing fires* for the *separate spirit*, as it does the equally dangerous idea of an *apotheosis.*
>
> For ourselves, dear brothers and sisters, we must endeavour to rejoice in the blessed truth, that the Gates of the Unseen Place no longer prevail. They are gone; and the light of the Holy Ghost has vanquished the gloom. And we must not speak of our beloved ones as *dead*, or *gone*, or *lost*, or even as *sleeping;* an expression, this last one, which as implifying a cessation of consciousness and spiritual activity, we may call unhappy, because it certainly misrepresents the meaning of the inspired writers; and which, wherever it occurs in our version, should be rendered or understood to mean, "*resting*," or "*couching;*" resting in Christ, in the communion of the one Spirit, under the one Lord; this is the distinctive privilege of Christ's Holy Catholic Church. Blessed *henceforth* they live together with him. (1 Thess. v. 10.) They share, that is, that one life which is his, and which was first imparted to them *here.* Whenever our dear ones, who believe unto the end, close their eyes on this world of the Cross, it may indulge a soft, soothing melancholy, or enlarge the fruitful river of our tears, to think that they shall never more behold the hues of Autumn, or the blossoms of the Spring; that old companionship, or some yet dearer tie,—that the hallowed associations of childhood, youth, or age, the pathetic memories of far-distant years,—are all lost, broken, gone for ever. This is all selfish, and most of it is unchristian and false. The gates, hitherto but too strong, have been burst open; and, glory be to the Lamb, Death can take away no more. Ah, yes; from the wound he deals springs up what antidotes his power. Absence, and change, and the accidents of natural frailty, are no more; and every tie that bound the loved one to us, is immortalized. Though no longer in an earthly abode, but in the same Church; though no longer in the path of this world, but in the same path of the Life which is unending, our departed ones continue to worship and adore. Life's fitful fever over, how blest are they—there, where the glorious company of the Apostles unwearyingly laud the Redeemer's name—there, where the goodly fellowship of the Prophets are evermore proclaiming the fidelities of Jehovah—there, where the noble army of the Witnesses, in their snow-white robes, and with their palms of glory, chant unintermitted hallelujahs to the Lamb. Ah, we are left behind among the graves, to sorrow, if we be wise, not for the departed, but for ourselves; for the warfare that yet remains; for the defeats we may yet have to endure; for the tears of agony we may have yet to shed. Oh that thou wouldst fold us in thy strict and sure embrace, until this tyranny be overpast; that thou wouldst make all our bed, and pillow us upon thy bosom; that thou wouldst bid the bright Angel faces be around us, whenever, dear Lord of Love, thou callest us away! And oh that you would act on the belief, dear brothers and sisters, that the gates can prevail no more; that the change in the close of the present state is a blessed one! It is an ennobling thought, to live convinced how uncertain is the tenure of this existence; for this it is which most will move us to live, that the lines may fall unto us, not in the outward darkness, but in the pleasant places of light and joy. Oh live, pray that you may so live, that you may never close those doors against yourselves which have been unbarred for you; but that entrance may be abundantly ministered to you, through Mercy's wide-opened portals. Live for, pray for this; and then, when the Angels, radiant with the light of Paradise, shall come in love and pity to free you from the dust, you will be united to that selected choir whose portion it is to rest yet a little while, until the last fight shall have been fought, the last blow struck, until the last victory shall have been achieved by their brethren in the flesh. And while living in expectation of that season, when you will shake hands and part for ever with sorrow and fear, you will learn on behalf of the saints in the flesh, as well as those who rest, to discharge one sacred duty,—to pray for the Lord's return; when the departed shall be perfected, and all shall be changed. In prayer for this we should not come short: by looking for this glorious hope, the re-appearing of the great God and our Saviour, we shall best fit us for life, whether in war or peace, or amid the triumphs of the future. And what if, as our soul's gaze is fixed upon that future, Death rise like a cloud around us, we shall not fear to enter into that cloud; the Lord has been there before us; our brethren shall be there with us; no gate shall be closed; we shall still be on the Rock, on the Mount with God, where we shall hear words unspeakable: it may be, Moses and Elias, pointing as they adore, to their Lord, perhaps visible beyond, and rehearsing the power and the love of the Transfigured Jesus. Amen. Amen.

Our extract is a long one; but it embodies some most important truths, and they are put forth in a striking, though in some respects, it may seem, a novel point of view. But the whole book is full of interest—it abounds with materials for devout meditation, and is suggestive of much that may be of the highest edification. "No man ever penetrated far," it has been well observed, "into any study, but he was carried up at last into principles which are the source of all others; and no man ever studied wisely who stopped short of these depths." The force of this remark is exemplified here. To the clergy, especially, it will suggest much that may be useful in illustrating, as they are ever called upon to do, the Christian scheme; while to every humble and devout reader of the Scriptures, it cannot fail to be elucidative and instructive in no slight degree. Copious notes are appended, corroborating and enforcing many important points, which might otherwise seem startling.

The Footsteps of St. Paul.—(Second notice.)

We confined our former notice of this work mainly to its attractions as to the topographical interest of the subject, and the scenic description of the regions traversed by the Great Apostle. We dwelt upon it as it worked out its expressive title—"The Footsteps of St. Paul." And in these respects there is, as we remarked, much to admire in its pages. But we regret to have to say, in further allusion to it, that all this is seriously marred by a manifest unsoundness in the religious views of the ingenious but, we are afraid, puritanical author, who very unnecessarily, ever and anon, obtrudes his erroneous notions of the doctrines taught or implied in several of the incidents of the Apostle's life, and thereby blemishes, nay ruins, his work. One purpose which the author designs the volume to serve, is that of interesting the young in the character and career of St. Paul. "Amid the vast, the perplexing multiplicity of Religious Books," he observes, "and 'Books for the Young' of all kinds, in the present day, the writer has felt, by experience, the want of a class of volumes suitable for youths (say from ten to seventeen years of age,) which would tend, by combining historical and biographical interest with religious instruction, to attract them to a more careful and devout study of the Word of God. What nobler model could be selected in this respect for the youthful mind—what history more replete with stirring interest and noble spiritual lessons, than the Life of 'the Scholar of Gamaliel?' It has been truthfully said, that 'no romance has ever been written so interesting as the Acts of the Apostles.' It is a sort of inspired *Picture Gallery* of stirring scenes and events. The centre portrait, on which the eye rests, or rather the prominent figure reproduced in all the others, is the Great Apostle of the Gentiles." Now this is quite true, we dare say; but it is only an additional reason why care should be taken, that there is no admixture of questionable doctrine—no deductions that are at variance with the faith of the Church Catholic. And we are the more surprised that there should be any such ground of complaint in the case before us, since the author appears to have gone to unquestionable sources for information, and for impressions, on all that legitimately relates to the subject in hand, and only has gone astray when he diverged from the path he professed to be more directly pursuing. He acknowledges his obligations to a long list of able authors, remarking, that "While following, however, in the wake of these great explorers, and not ashamed to profit by the lights they have hung out astern, it is hoped there will be found sufficient, in what follows, of independent research and thought, to redeem it from the unattractive character of a mere compilation." And we admit he exhibits much "independent research," and that it does not bear the "unattractive character of a mere compilation." But this only makes his erroneous polemical course the more to be regretted. What a pity, for instance—and how uncalled for—that he should indulge in such heterodox conceits as the following extract displays:—

> While Saul was thus "called to be an apostle by Jesus Christ," it is worthy of notice that he was baptized into the faith of Christ, not by any *apostle*, or boasted "*successor of the apostles*," but by a humble, lowly, unknown disciple. In these days, when so much is said on the subject of what is called "apostolical succession," and that baptism is no real baptism—no real sacrament, unless administered by the hands of priests who can trace their ordination, in an unbroken line, from the apostles—what can be made of the case of the greatest of all converts, the holiest of saints, the chiefest of apostles? If there had been any such virtue in the administration of the rite, surely the most valued disciple that ever existed in the Christian Church would not have been denied the benefit of it. But just as if for the purpose of shewing that there was no such imaginary charm in the dispensers and dispensing of the ordinance, and that they who hold the view I refer to, "teach for doctrines the commandments of men," *God himself specially appoints* that his greatest Disciple, Minister, and Missionary, be baptized, not by the hands of Peter, or John, or James, but by the hands of "*one Ananias*," a humble saint whose best "apostolical succession" was his simple faith and brotherly love. How impressively does this tell us, that "neither is he that planteth anything, nor he that watereth, but God that giveth the increase!" As there was nothing in the *administrator*, so there was no virtue in the *element.* It is not the waters of the land of his fathers—not Kedron, or Siloam, or Jordan, which are used in the sacred rite, but one of those countless streams of which we have spoken, that Naaman loved so well. Previous to this, there "had fallen from his eyes as it had been scales," and he had his sight restored to him. He was "a new creature." Thicker scales had fallen from his blinded soul. His whole future history is now to be told in a short verse he himself afterward wrote,—"I have determined with myself to know nothing else save Jesus Christ and him Crucified."

There is something simply preposterous in captiousness like this. What nonsense to say, as an argument, as no doubt he intends it, against the doctrine of the Apostolical Succession, that "it is worthy of notice he (Saul) was baptized into the faith of Christ, not by any *Apostle*, or boasted successor of Apostles, but by a humble, lowly, unknown disciple." The sneer here uttered is in all respects most miserable. Who ever heard of its being indispensable to be "baptized by any Apostle, or successor of Apostles?" Or what can there possibly be in the miraculous conversion of St. Paul, to furnish the slightest pretext for sneering at any such doctrine as that of a regular transmission of Apostolical authority? The fact is—as every child must see—that Saul had no Apostles *to succeed!* He was himself to be one who was to give to others *their* commission, and make them his successors. And so there have been—and so there are—and so, we trust, there will still be—those who can be truly called "Successors of the Apostles,"—the authority with which they divinely invested those whom they ordained, by the laying on of hands, having been regularly transmitted, in the Church, to her Pastors, down to this day, as it will be, no doubt, to still more distant days.

It is a pity, we repeat, that a work in many respects so admirable, and so attractive, should be spoiled in this way; for, with such manifest unsoundness in some of its pages—however apart it may appear to be from the subject more immediately under review, it is impossible that the book can be considered a suitable or safe one for the youth, at least, of the Church.

The Chemistry of Common Life. New York: D. Appleton & Co.

The seven monthly numbers of this most useful little work, which are now all out, have brought it to a completion; and they who have been accustomed to periodically peruse its interesting pages will be glad, we think, to have them made up, with all convenient speed, into a neatly bound volume. The utility of such a work is well asserted in the Introduction, which is given in the concluding number. "The common life of man is full of wonders, Chemical and Physiological. Most of us pass through this life without seeing or being sensible of them, though every day our existence and our comforts ought to recall them to our minds. One main cause of this is, that our schools tell us nothing about them—do not teach those parts of modern learning which would fit us for seeing them. What most concerns the things that daily occupy our attention and cares, are in early life almost sedulously kept from our knowledge. Those who learn anything regarding them, must subsequently teach themselves through the help of the press: hence the necessity for a Popular Chemical Literature." To meet this want, then, has been the object of the publication before us; while at the same time it supplies an excellent Manual for the Schools. We quite concur with the learned author, that "it treats, in what appears to be their natural order, of THE AIR WE BREATHE and THE WATER WE DRINK, in their relations to human life and health—THE SOIL WE CULTIVATE and THE PLANT WE REAR, as the sources from which the chief sustenance of all life is obtained—THE BREAD WE EAT and THE BEEF WE COOK, as the representatives of the two grand divisions of human food—THE BEVERAGES WE INFUSE, from which so much of the comfort of modern life, both savage and civilized, is derived—THE SWEETS WE EXTRACT, the history of which presents so striking an illustration of the economical value of chemical science—THE LIQUORS WE FERMENT, so different from the sweets in their action on the system, and yet so closely connected with them in chemical history—THE NARCOTICS WE INDULGE IN, as presenting us with an aspect of the human constitution which, both chemically and physiologically, is more mysterious and wonderful than any other we are yet acquainted with—THE ODOURS WE ENJOY and THE SMELLS WE DISLIKE; the former because of the beautiful illustration they present of the recent progress of organic chemistry in its relations to the comforts of common life, and the latter because of their intimate connection with our most important sanitary arrangements—WHAT WE BREATHE FOR and WHY WE DIGEST, as relating to functions of the body at once the most important to life, and the most purely chemical in their nature—THE BODY WE CHERISH, as presenting many striking phenomena, and performing many interesting chemical functions not touched upon in the discussion of the preceding topics—and lastly, the CIRCULATION OF MATTER, as exhibiting in one view the end, purpose, and method of all the changes in the natural body, in organic nature, and in the mineral kingdom, which are connected with and determine the existence of life." The work, on these grounds, deserves to be popular; and it is sure to become so more and more.

The Virgin's Honour is the title of an eloquent sermon, ably controverting the new Romish dogma of the "Immaculate Conception," lately preached by the Rev. Samuel L. Southard to his new congregation at St. John's Church, Buffalo. Its publication has been made in compliance with the written request of a number of his parishioners, who were impressed with the belief that it was eminently calculated to be "useful for general distribution, as a means of combating the latest and most dangerous heresy and usurpation of power of the Romish Church, and explaining without diminution or exaggeration the position of our branch of the Holy Catholic and Apostolic Church."

On the Tic-Tac of the Heart, as felt by the Hand, as a Means of Diagnosis; by Henry Melville, M.D. Edin.,—is a learned, yet plain and popular exposition of an interesting physiological phenomenon, in which our common humanity is deeply concerned. Dr. Melville has treated it with considerable ability, and made it comprehensible to the non-professional mind.

A Consideration of the Doctrine of Private Judgment (Hooker, Philadelphia,) has got into a second edition. This "plain Tract for Common-sense people" has done, we believe, a great deal of good, and is likely to do much more, since it is circulating freely.

Littell's Living Age (No. 563) contains eight choice articles of English periodical literature, together with several pieces of fugitive poetry, and several short articles—all more or less interesting.

The Appletons have just issued an admirable "Primary Reader," by Dr. Mandeville, formerly Professor of Moral Science and Belles Lettres in Hamilton College, New York. It is designed for the use of the youngest children in our schools.

Stingy Giving.—It is interesting, frequently heart-touching, and sometimes amusing, to notice the various plans for relief of the poor which the present hard times have brought to light. Among these, such as require a measure of self-denial for the sake of the suffering, commend themselves to the Christian heart. But if "the unexpected discovery of incongruity is a source of the ludicrous," an account which we find in an exchange affords an example. The scene is laid in Yankee land. At the supper table the conversation turned upon the privations of the poor in New York, when the mother said that they were suffering more for food than for clothing, and proposed to the children "that they should go to bed without their supper, and thus save a dinner for some poor child. They immediately agreed to the proposition, and applied to pa to know how much he would give them for each supper." This is something like a Christian way of giving in charity, and like a Christian way of bringing up children. Now for the other side of the story. The "pa" agrees to give the children *one cent* each for their supper! And thus each day these five children, (the eldest of whom is eleven, and the youngest three and a half years,) by their self denial give five cents per day to the poor, and "pa" speculates out of the charity, to the amount of several times that sums. When the savings amount to sixty cents each, the sum is forwarded to New York, and the transaction published in a paper under the head of "Fruits of Self-Denial." Truly, appetites must be small, money scarce, boarding *very* cheap, or "pas" very cute down East.—*Gospel Messenger.*

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THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of
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References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-3m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. Dyckman Vermilye, Rector (aided by competent assistants).

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The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

Terms: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

Jonathan M. Wainwright,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

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J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

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J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square —To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

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The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.

oct7-1y MILLER & WATTSON, Proprietors.

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. VanAuken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
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John Garcia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. James Glover, Counsel. [m18-1y] R. O. Glover, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,
Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

Edmund Hurry, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Lean

On the Mutual Principle, the profits are divided every six years Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1-1y GEO. M. KNEVITT, Agent

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for Policies of Assurance.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

California, Australia, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,
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Wm. V Porter, Secretary. JACOB REESE, President.
S. Cambreleng, Counsellor.
John T. Metcalfe, Consulting Physician.
Charles D. Smith, M.D., } Medical Examiners.
oct7-6m Edward Fields, M.D., }

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,
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Frederick Hadley,
John G. Wellstood,
Chas. C. Cunningham,
William Laimbeer, Jr.,
Richard Schell,
William K. Thorn,
Alex. McKensie,
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Joseph H. Jennings,
Robert Smith,
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Elisha Brooks,
Edward C. West,
Robert Paton,
Orsamus Bushnell,
James Black,
George W. Kerr,
Philip G. Weaver,
Robert McClellan,
William Voorhis,
Adelmour W. King
Jas. Wotherspoon,
Chas. H. Smith,
D. Colden Ruggles,
R C. Rathbone,
J. W. Rumsey,
John M. Mason,
Moses M. Bradley,

Marcellus Eels, Sec'y. JAMES VAN NORDEN, President.
George B. Deane, Surveyor. my20-1y

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

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John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
Thomas M. Clark,
Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
Francis B. Spinola,
Jacob D. Fowler.
Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
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E. R. Livermore,
Jacob B. Boerum,
James Affleck,
James Moore,
John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
W. E. Caldwell,
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William A. Cobb,
J. V. Schoonmaker
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A. J. Allaire,
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Jeremiah Johnson,
Richard Raynor,
Rollin Sandford.

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

ANNUAL STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the year ending 31st January, 1855:

Net assets on hand January 31, 1854, per last annual statement		$2,543,301 61
RECEIPTS FOR THE YEAR.		
For premiums and policies	$642,091 95	
For interest	136,183 25	
For interest accrued not due, and due not paid	35,330 19	
For annuities	2,523 51	
		816,128 90
Total		$3,359,430 51
DISBURSEMENTS.		
Paid claims by death and additions to same	$316,509 78	
Paid surrendered policies	37,301 26	
Paid reduction of premiums	1,889 99	
Paid special deposit to Commissioners of Emigration, and bills payable	69,077 64	
Paid annuities	1,991 46	
Paid expense account, including rent, salaries, medical examinations, commissions, postage, exchange, taxes, and advertising, &c.	82,582 82	
		509,352 95
Total assets		$2,850,077 56
ASSETS.		
Cash on hand and in Bank		$68,157 87
Bonds and mortgages		2,609,119 94
Fire Insurance account		233 94
Deferred Premium account		35,592 25
Interest accrued, not due, and due not paid		35,330 19
Suspense account, special deposit for taxes		4,276 38
Due from agents		47,366 99
Total		$2,850,077 56
Losses unpaid		$64,250 00
Amount at risk on the 1st February, 1854		19,660,927 34
Amount issued in the twelfth year		4,720,600 00
		$24,381,527 34
Deduct forfeited, cancelled and expired	$1,457,344 00	
Surrendered	440,700 00	
Dead	300,850 00	2,198,894 00
Total at risk 1st February, 1855		$22,182,633 34
Number of policies running 1st February, 1854		7,373
Issued during the twelfth year		1,569
		8,942
Deduct forfeited, cancelled and expired	562	
Surrendered	165	
Dead	97	324
Total policies running 1st February, 1855		8,117
Increase in amount of risk for the year		$2,521,706 00
Increase for the year in policies		745
Increase in life policies	770	
Increase in one year policies	13	
Increase in irregular periods	35	
Total	818	
Decrease in seven year policies	73	745

New York, February 14, 1855.
I have examined the above statement and find it to be correct.
G. Gill, Actuary.
Isaac Abbatt, Secretary. F. S. WINSTON, President.
m1-1m

TENTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY.

Amount of assets, January 1, 1854,		$814,044 65
Amount of premiums received during the year ending January 1, 1855,	$318,930 07	
Amount of interest received and accrued during the year ending January 1, 1855,	48,368 18	
Amount of endowment account received during the year ending January 1, 1855,	59,40	
		367,357 95
		$1,181,402 60
DISBURSEMENTS.		
Amount paid for losses by death,	$173,673 91	
Amount paid for interest on dividends and re-insurances,	13,691 47	
Amount paid for taxes,	3,197 23	
Amount paid on account of annuity fund,	1,228 13	
Amount paid for salaries, fees to physicians, trustees, &c.,	13,648 30	
Amount of advertising, printing, stationery, office rent, law expenses, &c.,	4,790 43	
Amount of commissions, medical examinations, postage, advertising, exchanges, &c.,	24,957 43	
Amount of cancelled notes and return premiums on cancelled policies,	44,153 00	
		279,339 90
Accumulated fund,		$902,062 70
ASSETS.		
Cash on hand,	$37,471 37	
Invested in New York State securities,	173,744 61	
Bonds and mortgages,	308,998 00	
Quarterly and semi-annual premiums due subsequent to January 1, 1855,	10,422 43	
Interest accrued up to January 1, 1855,	19,508 66	
Notes received for forty per cent. of premiums on life policies, bearing interest,	336,151 27	
Premiums on policies in hands of agents,	15,766 36	
		$902,062 70

The Trustees have declared a scrip dividend of thirty per cent. on all Life Policies which have been in force twelve months prior to January 1st, 1855; and six per cent. interest in cash upon all previous dividends, payable on and after the 1st Monday of March next.
m1-6t

PIANOS AND MUSIC.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a Michrocordion Piano, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. Warerooms at the Manufactory, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new Grand Action, which has no superior in all the points which constitute a perfect instrument.

LINCOLN & THOMPSON. Sole Agents,
my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** Broome street, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24-1y LIGHT, NEWTON & BRADBURYS.

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6¾, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune.

BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the First Premium at the World's Fair, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address,

MENEELY'S SONS,
m1-1y West Troy, Albany Co., N. Y.

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar4-1y HENRY ERBEN, 172 Centre street, N. Y.

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (the first complete Chime ever made in this country) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a gold medal at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a full chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. Swords & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

FURNITURE.

NEW LOCATION— Fitzsimmons' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

ENAMELLED, COTTAGE FURNITURE.— Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marb le building opposite the St. Nicholas Hotel. [Sep23-6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods

R. E. PETERSON, } 144 Bowery, N. Y.
mar18-1y W. T. PETERSON }

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth. 25 cents per box.

Tonic wash for discussed and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30-6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f10-1y BARRETT, NEPHEWS & CO.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power.

DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.

m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15-1y GEO. E. MENDUM, 18 Wall street

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry neatly engraved ap1-1y

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.

GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Ink stand, which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in one lesson. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex: and, indeed, a more tasteful present for a lady could not be produced.

This Magic Paper will also mark Linen, or other articles, so as to remain perfectly indelible. All the washing in the world fails to bring it out. Any child can use it with perfect ease. With this Magic Paper, likewise, one or four copies of every letter written can be secured without any additional labor whatever, making it the cheapest and most convenient article extant. It is used to great advantage by reporters of the public press, telegraphic operators, and hosts of others.

Each package contains Four different colors—Black, Blue, Green, and Red—with full and printed Instructions, for all to use, and will last sufficiently long to obtain Five Hundred distinct Impressions.

It is put up in beautifully enameled colored Envelopes, with a truthful likeness of the Proprietor attached. Each and every package warranted. Price $2 a dozen, or five for $1. Single packages 25 cents.

Address, post-paid, N. HUBBELL, 167 Broadway, New York.

OPINIONS OF THE PRESS.

Hubbell's Magic Impression Paper.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*

It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*

Jan. 20, 1855. 3m

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereoms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.

New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.

Gents' Furnishing Goods je3-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.

WM. H. STEPHENS, First Marshal.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.

NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

JOHN W. PRIEST, M. A., ARCHITECT, No. **634** Broadway, New York, prepares designs and working-drawings fo Churches. Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York mar18-1y

SCUTARI.

Amid the clouds of grief and wrath,
That o'er the heart of England brood,
One bright star holds its blessed path,
Unswerving, unsubdued.

A steady radiance: breathing balm,
To throbbing limb and wand'ring brain;
Investing death with hallowed calm,
Taking the sting from pain.

Through miles of pallets, thickly laid,
With sickness in its foulest guise,
And pain, in forms to have dismayed
Man's science-hardened eyes;

A woman fragile, pale, and tall,
Upon her saintly work doth move,
Fair, or not fair, who knows? But all,
Follow her face with love.

Lady—thy very name so sweet,
Speaks of full songs through darkness heard,
And fancy findeth likeness meet
Between thee and the bird,

Whose music cheers the glooming wold,
As thy low voice in anguish dim,
That through these sad rooms lieth cold
On brain and heart and limb.

God guard thee, noble woman! still,
Wear the saint's glory round thy brow!
Let bigots call thee as they will,
'What Christ preached, doest thou.

FEMALE EXTRAVAGANCE IN DRESS.

The following remarks on this subject, which we find in the New Orleans *Bulletin*—though we do not commit ourselves to all that they assert—are not unworthy of consideration by the Daughters of the Church, the influence of whose example, it cannot be denied, has no ordinary weight in society:

It is an indisputable fact, that our wives and daughters surpass those of any other country in the world, out of the very highest noble circles of Europe, in the gorgeous richness and extravagant costliness of their dress. Perhaps on gala days and occasions of display, or in the fashionable thoroughfares of the European capitals—in the Bois de Boulogne of Paris, or on the Prater of Vienna—the daughters of tradesmen and capitalists dress in a style of equal splendor and magnificence; but nowhere is the practice so habitual and universal as in this country; nowhere else are the forms of women, on all occasions, encased in such expensive silks, satins, ribbons, laces, embroideries, &c. Balls, parties, the theatre and the opera are not the only places where such displays are observed; they are to be witnessed everywhere. Women decked out in the costliest fabrics from the webs of Lyons and the workshops of Germany and Flanders, are constantly to be seen promenading our streets and attending our churches, where, if scandal speaks the truth, some of the dear creatures acquire a better knowledge of the colour, fit and texture of their neighbour's apparel, than they do of the road to heaven pointed out by the minister.

This prodigality in the article of dress is not confined to the opulent alone, but pervades all classes, and many of those who are by no means rich in this world's goods, who do not bask in the sunlight of fortune's smiles, expose the little they possess for the gratification of that all-absorbing passion, love of display. Husbands may demonstrate, and hold up their depleted purses as a warning against such lavish and ruinous expenditure, but to no purpose; the charming smiles, eloquent persuasiveness, and winning wants of their wives are perfectly irresistible, and operate as an effectual *open sesame* to their hearts and pockets—the former respond to the entreaties of the fair ones, and if the latter cannot, credit readily supplies the means. Unmarried men are also sufferers from the expensiveness of women. Seeing that it requires a handsome fortune to support a wife, and supply her with the requisite adornment of dress to enable her to vie with her neighbours in splendor and attractiveness, many men in moderate circumstances, but possessing all the habits, virtues, and sensibilities which go to make up the character of a good husband, are deterred from indulging in the costly but desirable luxury of a wife, "that sterling comfort of man's life," and are compelled to drag out their days in single wretchedness. The rustling of silks and satins, which to ladies is most enlivening and musical, sends a chill to many an old bachelor's heart, and sounds in his ears like the knell of his matrimonial desires and aspirations.

Now we utter no complaint or remonstrance against our ladies for attiring their persons in rich and handsome dresses. We only raise our voice against the excessive and unnecessary extravagance that characterizes their mode of dressing, against their sacrificing so much time, talent, and money upon the altar of fashion. Were they to pay less attention to outward adornments, and more to their domestic duties, and the cultivation of their minds, they would better fulfill the true mission of women, and cause the standard of female talent and usefulness to be more elevated than it now is.

This extravagance in dress entails many serious evils upon the country, and is one of the prominent causes of the financial distress which at present prevails throughout the length and breadth of the land. It fosters and encourages foreign manufactories, to the great detriment and ruination of our own, and induces over-importations, which drain us of our gold, the very life-blood of a nation, and makes us poor and money scarce here at home. We have recently seen it estimated that there are in the United States five hundred thousand ladies spending annually, on an average, two hundred and fifty dollars a-piece for foreign dry goods. This is a moderate estimate, since there are toilets that cost from two thousand to ten thousand dollars a-year. Taking the above five hundred thousand ladies into consideration, we have a foreign indebtedness of one hundred and twenty-five million dollars a-year—amply sufficient in two or three years to produce a commercial crisis. We could go on enlarging *ad infinitum*, upon the evils which this kind of extravagance inflicts upon the country, but the subject has been a prolific theme for newspaper comment of late, and has become somewhat "stale, flat, and unprofitable." On this account, and for fear that our reputation for gallantry might be assailed were we to say more, we drop it, with the observation, which we throw out by way of a palliative, that the sterner sex are, perhaps, equally censurable for their extravagance in articles of luxury.

MONUMENTAL ARCHITECTURE.

In every age and every clime, and in every state of society, men have desired to perpetuate the remembrance of those that are gone "to that bourne whence no traveller returns." "The longing after immortality" which is so deeply seated in our humanity, bids us preserve in an external form some memorial of the dead, something which shall be ever before us in the room of those that were; some connecting link between us who live, and breathe, and toil on, and those whose labours are over, who sleep in their quiet graves, but whose spirits are waiting to welcome us (when our time comes) to the shadowy world our gross senses cannot see, but in which our faith teaches us to believe. A monument to the dead is a sacred thing, and next to the horrible impiety of polluting what is consecrated to God, there is no greater sacrilege than the wantonly injuring a gravestone be it ever so humble.

Natural religion teaches a man to honour the remains of the departed; and to dishonour the only sign which indicates their presence, is no better than the violating the dust itself. We can understand why the Puritan spared not the monuments, but in his glee mutilated the effigies outside the tombs, and ransacked the tombs themselves; *he* took comfort in the pleasing reflection, that for many, many centuries his forefathers (being Romanists) without exception had been consigned to eternal perdition. Such was his blessed hope and comfortable assurance. It is not ours.

If then we believe it our duty to preserve from desecration those monuments whose safe keeping our ancestry commit to us, it should be our duty that those monuments we transmit to posterity for it to preserve, should be such as will comfort our descendants to behold, and stimulate them to the exercise of their duties. A monument should have a meaning more than the mere record graven upon it; it should be full of meaning, and it should have unity like all works of art. The inscription should not commemorate a man who it would appear died from a plethora of Christian graces, and the rest of the memorial be carved with heathen symbols. Why should we stick an urn on the top of a lamp-post? what meaning is there in such a design? if we burnt the dead as the Romans did, and preserved the ashes by placing them in an urn, then there would be meaning in the urn if we had none for the lamp-post. Let us look into our cemeteries, and alas! what a barren waste is before us, or rather what a jungle, where the rank weeds of barbarous fancy have choked and smothered true art. Is there any moral in our churchyards, any soothing comforting spirit which tells us of "the communion of saints?" Have the sculptor's hand and the artist's brain been employed to solace those who with fond and affectionate footsteps linger around the resting place of all they loved on earth? Are we cheered by the sight of that symbol whose blessed reality cheered the lone pilgrim as he traversed the deep valley of the shadow of death? Does the cross beckon us to win the crown: and do memorials of our Lord and Master's agony and passion bid us hope He bore *our* sins upon the tree? Or do strange fantastic forms fill our minds with apprehension of the unknown future: or do broken columns and extinct torches bid us despair: or do unmeaning lumps of stone leave in our minds an "aching void," the natural result of tame insipidity: or does the thought ever cross our minds "To what purpose is all this waste?" Such ugly creations cannot honour the dead if they disgust the living: why mar a beautiful landscape and destroy natural beauty if you cannot give us a religious beauty in exchange? One hour spent in some of our best cemeteries will cause many to have such reflections as these.

* * * * * * * * *

In every cemetery there should be a chapel, (consecrated of course,) and at the commencement it should be planned in an especial manner to receive memorials of the dead. Each window may be a memorial, and arcading could surround the interior of fabric, in each compartment of which bas reliefs may be sculptured, or the surface inlaid with brass, or with rich mosaics after the ancient style. A building decorated in this manner would be indeed most interesting and solemn. It should be just light enough to enable the services to be read; nothing should be admitted therein as decoration that was not tempered with the rich yet melancholy loveliness we all associate with departed virtue and beauty. Its gates should be at all times open, and it should afford a resting place where the bereaved and disconsolate may shed tears sweetened by hope, and on their knees dream dreams of happiness which the departed are tasting in Paradise. Surely in this case there would be something real to meditate upon: all things around would attune the heart to peace. The solemn mockery of woe," the hollow pageantry of a rich man's burial, that fades from the mind ere the long procession has scarcely vanished from the sight, is but poor meagre consolation for the orphan or the widow. "I am the Resurrection and the Life" uttered by the priest, sink deeper into the heart, and soothe its troubled beatings more even than the genuine sympathy of earthly friends, to say nothing of the formal attentions of acquaintances. The walls of a Cemetery Chapel should echo these words of consolation, and its "love-enclustered pillars" and mysterious roof bear witness to the communion of saints; then indeed would the mourner enter therein and be comforted, and the careless stranger could hardly depart therefrom without being "a wiser if a sadder man."—*Wills' Ecclesiastical Architecture.*

The Dispute between the Church of St. George the Martyr and St. Luke's Hospital.

The New York Life Insurance and Trust Company vs. Anthony Barclay and Robert Bunch, British Consuls.—In the U. S. District Court, on Saturday, the Judge gave decision in this case, dismissing the bill for an injunction.

Judge BETTS:—A bill in equity is filed by the plaintiffs, in this Court, praying that the defendant, Anthony Barclay, Consul of the Queen of Great Britain and Ireland for the State of New York, and Robert Bunch, Consul of Great Britain and Ireland for the States of North and South Carolina, may be compelled to interplead with "St. Luke's Hospital," a benevolent society of the city of New York, in respect to the sum of $10,000 deposited with the plaintiffs by the said Barclay and Bunch, which sum is claimed by both the above parties, and for the recovery of which an action at law has been brought against the plaintiffs by the said Barclay and Bunch, in the Circuit Court of the United States for this District, and a like action for the recovery of the same money has been brought by the said St. Luke's Hospital, in the Supreme Court of this State, against the plaintiffs, and further praying that all the aforesaid defendants be enjoined from further prosecuting the said actions at law against the plaintiffs. The proceeding in this Court by suit in equity is admitted to be a novelty, and in my opinion it is without warrant of law. It is a principle of national jurisprudence that the inferior courts organized by Congress under the powers given by the constitution, exercise no other judicial authority than what is conferred upon them by specific appointment of law. (1 Peters R., 545; 3 Wheat., 336; 5 Wheat., 76; 12 Peters, 72; 1 Paine, 145; 1 Brock. R., 203; 1 Wash. R., 232.) Chancery powers are given to district courts, as an ordinary branch of jurisdiction, in only a single instance—that of enjoining warrants issued by the public departments for a summary collection of moneys withheld by disbursing officers. (Act May 15, 1820.) The Supreme Court has repeatedly declared that the ordinary jurisdiction of a district court is limited to cases at law and of admiralty and maritime jurisdiction, and that the judge has no chancery powers. (6 Peters, 493, the United States *vs.* Nourse; 11 Peters, 166, the United States *vs.* Cox.) In the anomalous case of Benton *vs.* Woolsey, 12 Peters, 27, the Supreme Court being equally divided in opinion, failed to affirm or reverse the decision below, holding that a mortgage might be foreclosed in behalf of the United States in the District Court, in the name of a District Attorney as plaintiff. They have concurrent jurisdiction with Circuit Courts at common law in all cases in which the United States shall sue. (3 Stat. at Large, 245, sec. 4.) The concurrent jurisdiction extends to cases at law alone, and that provision supplies no authority for a chancery proceeding. If, then, the case of Benton *vs.* Woolsey should be upheld as sound law, because the plaintiffs were parties having the faculty to sue indifferently in the Circuit or District Court, it must be on the intendment that a suit to foreclose a mortgage is in effect a common law proceeding. Neither is it necessary in order to prevent a failure of justice, to imply a power to proceed in this court in equity against consuls, for the reason that jurisdiction over these functionaries is placed here exclusive of State Courts, because the constitution vests in the Supreme Court jurisdiction in all cases affecting consuls, (U. S. Const. Art. 3, sec. 2,) and parties may have full remedies for all rights as against consuls in that tribunal. I think, therefore, that this Court has no cognizance of the action, and that the bill must be dismissed for that cause. Independent of the objection to the jurisdiction of the Court as a court of chancery, another arises out of the object of the suit equally fatal to its maintenance. The bill prays that the actions at law in the Circuit Court and Supreme Court of the State may be enjoined by order of this Court. This Court has no capacity conferred upon it by law to control or interfere with the action of a Circuit Court, under the organization of the Federal Judiciary; that is the appellate court and superior tribunal, in which all actions in this Court, seeking a recovery of more than $50, are subject to review and reversal. It would be no less incongruous and inapt for a District Court to enjoin an original action in the Circuit Court, than for the Circuit Court to issue its mandate or inhibition to the Supreme Court, forbidding that high tribunal from proceeding to hear and determine matters pending before it. No less independent of the authority of the United States Courts in the exercise of their own functions, are the State Courts. It is a cardinal principle that a Circuit Court of the United States has no jurisdiction to enjoin proceedings in a State Court. (4 Cranch, 179 Diggs *vs.* Wolcott.), Other objections touching the regularity and sufficiency of the bill filed in this case have been presented and commented on by the counsel for the defendants. I do not enter into that discussion as, in my judgment, the action cannot be maintained for want of jurisdiction in this Court to award an injunction or order an interpleader between the parties. The applications for an injunction and interpleader are accordingly both denied, with costs.

The Sale of Liquor Prohibition Bill.—The following is a synopsis of this Bill, now under consideration in the New York Legislature. Upon the first of May next, licenses are to cease. Hotels must close their bars, drinking-shops shut up, and bottles and barrels disappear from behind the counters of wholesale dealers. Liquor to drink can neither be sold nor given away. It is declared a public nuisance. If a shop be found open, the police are to give information of the fact to a magistrate. If a man be found reeling along the street, he is to be taken into custody, kept till sober, and then questioned as to where he got drunk. Any one who knows where liquor is kept may complain to the magistrate. Any one who knows that other people know where it is kept may demand that they shall be brought into court and made to tell. The place being ascertained in any of these ways, the court will issue a warrant. The sheriff, or constable, or policeman, will go there, search counter, closets, shelves, cellars, &c., &c., seize all the bottles, decanters, barrels, kegs, and hogsheads, containing intoxicating stuff, convey them to a safe place, and lock them up. If any one is found serving it out, he will be taken along. If no one is found, written notice will be given to the owner of the seizure. The case will then be tried immediately, but for good cause shown may be adjourned from time to time, not exceeding twenty days. Either complainant or defendant may demand a jury, by whom the issue shall be tried the same way, and with the same forms, as other criminal cases. If adjudged guilty, the defendant will be fined for the first offence $50, for the second $100, and thirty days' imprisonment in the jail or penitentiary, for the third $100 to $500, and imprisoned from three to six months. Besides this, he must pay the costs of the suit, and forfeit the liquor, which the sheriff will then, in presence of witnesses, destroy. In case no owner is found for it in two weeks, it will be destroyed in the same way. Magistrates, sheriffs, constables, and policemen, who neglect or refuse to perform these duties, may be fined anything under $500, and imprisoned any time less than a year, or both. This is the substance of the *prohibitory* features of the bill. But they are subject to the following exceptions: Cider may be freely bought and sold in quantities over twenty-eight gallons, if not drunk on the premises of the seller. Alcohol and wine made from the native grape, may be manufactured, kept, or sold to persons authorized to retail them, and other pure and unadulterated spirits, or wine, for mechanical, chemical, or sacramental purposes. There shall be such a person in each election district. He must be a man of good moral character, and not interested in any place where intoxicating drink is usually retailed, and must give ample proof and security that he will not sell it as a beverage. No dwelling-house unconnected with a dram-shop can be searched, except where the occupant or owner of it has been convicted within the previous year of selling in violation of the law.

Sandwich Islands.—There are accounts from Honolulu received at San Francisco to January 13. The funeral of the late King, Kamehameha, took place on the 10th of January. The ceremonies were of the most imposing character. The procession was by far the largest ever witnessed in the Islands, extending upward of half a mile, and composed of not less than five thousand persons. Upward of fifteen thousand of the inhabitants of Oahu and the adjacent islands were assembled to witness it. All the public bodies, and all in any manner connected with the Government, participated in the ceremonies. The next day Kamehameha IV. made his first public appearance as King in the large native church. The late King's will was read, and the new King then took the following oath, administered by the Hon. Wm. L. Lee, Chancellor of the Kingdom:—"I solemnly swear, in the presence of Almighty God, to maintain the Constitution of the Kingdom whole and inviolate, and to govern in conformity with that and the laws." The Kuhina Nui, repeated the words, "God preserve the King!" which were re-echoed throughout the church with loud cheers; His Majesty's Royal Standard and the National Ensign were hoisted, and a royal salute fired from the fort. Afterward the King made a solemn and eloquent address, in native, to his subjects, which was received by them with great enthusiasm. In concluding this address he says:—"On my part I shall endeavour to give you a mild and liberal government, but at the same time one sufficiently vigorous to maintain the laws, secure you in all your rights of persons and property, and not too feeble to withstand the assaults of faction. On your part, I shall expect you to contribute your best endeavours to aid me in maintaining the Constitution, supporting the laws, and upholding our Independence." He afterward made an animated address to the foreign-born citizens, in the course of which he said:—"I cannot fail to heed the example of my ancestors. I therefore say to the foreigner that he is welcome. He is welcome to our shores—welcome so long as he comes with the laudable motive of promoting his own interests and at the same time respecting those of his neighbour. But if he comes here with no more exalted motive than that of building up his own interests, at the expense of the native—to seek our confidence only to betray it—with no higher ambition than that of overthrowing our Government, and introducing anarchy, confusion, and bloodshed—then he is most unwelcome!"

The War.—The *Canada*, which left England on the 17th ult. brought intelligence from the seat of war to the 4th ult. There had been fresh sorties by the Russians at Sebastopol, but no operations of the actual siege. A sortie was made on the French on the night of the 28th of January, in which the Russians were signally defeated, and the officer who led the party, dangerously wounded and made prisoner. He had just arrived from St. Petersburg, and was covered with military orders. A flag of truce was sent in next day from Sebastopol to learn his fate, and propose an exchange. The French have refused to give any information about him till his name is divulged. He is believed to be a Prince of high rank. On the night of the 1st of February many of the regiments were held in readiness for immediate action and the cavalry were under arms all night. The weather has changed for the better. The supplies of the commissariat are sufficient in most respects. The Russians had received considerable re-inforcements, and 1300 men, with provisions and stores, had reached the French army. The roads near Eupatoria were frozen, and good. The weather is improving,—though a most deplorable amount of sickness was still prevalent throughout the whole of the Allied divisions. As the weather was finer, and the troops much better fed, it only can be accounted for by supposing that the sufferings which the men had undergone in past months was now telling on them. The Russians had recently erected a heavy battery on the other side of the River Tchernaya. It is composed entirely of long ship guns, and throws its shot and shell to a considerable distance. It is situated on a precipitous hill, about midway between our right at Inkerman and our rear, over the plains of Balaklava. No one had any suspicion that such a battery was ever contemplated, until, to the surprise of all, it suddenly opened fire. No one could conceive the object which the enemy had in view in throwing up this work, as its very longest range shots fall nearly 2,000 yards distant from the lines. Yet the Russians' fire from it constantly at the few straggling soldiers who quit the lines to search for wood and roots with which to cook their rations. It appears that two-thirds of the Turkish army had disembarked at Eupatoria. The Russians are encamped partly in the villages of Alma and Balbec, and partly at Simferopol and the environs. General Ulrich, with the Guards, set off for the Crimea on the 30th of January. The Egyptian re-inforcements had arrived at Alexandria in the *Tagus*.

NOTICES.

Second Series of Sermons.—The sixth sermon will be preached on Sunday evening (March 11), in St. Stephen's Church, by the Rev. R. S. Howland. Subject—The Return of the Unclean Spirit.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society, will be held in the Sabbath School room of the Church of the Ascension, on Tuesday evening next, 13th inst., at half-past 7 o'clock.

Thomas P. Cummings, Recording Secretary.

New York, March 8, 1855.

A stated monthly meeting of the Protestant Episcopal Mutual Benefit Society will be held at No. 637 Broadway, on Thursday evening next, the 15th inst., at 8 o'clock.

Theo. R. McIlwaine, Rec. Sec'y.

New York, March 8, 1855.

Lent Services.—There will be a course of Sunday Evening Services during Lent, on "The Seven Chief Sins," by several of the clergy of the city, at the Church of the Holy Innocents, Thirty-seventh street, near Broadway.

Lent Sunday Evening Services.—The Church of the Holy Apostles, corner of Ninth Avenue and Twenty-eighth street, will be open for Divine Service every Sunday evening during Lent, at 7½ P. M.

ACKNOWLEDGMENTS.

The Right Rev. the Provisional Bishop of New York desires us to acknowledge his having received from "A Country Churchman," a contribution for the benefit of Unplaced Clergymen, as a response to what was regarded as an appeal for such help in an article in The Churchman.

The undersigned, Treasurer of the Orphan's Home of the Protestant Episcopal Church in New York, acknowledges the receipt of sundry sums since the annual meeting in December, viz:

From St. Peter's Church, by the Rev. Alfred Beach, $100; Collection in Calvary Church on the 28th of December, $272 06, including a donation of $50 from William Niblo, Esq., and also $25 from Mrs. John Jay, by the Rev. Dr. Hawks; monthly offerings of "All Saints' Church," New York, the Rev. Wm. Eigenbrodt, Rector, $120; by Miss Mary L. Bleecker, $736 22, including a donation from Mrs. Henry Laight of $50, to constitute herself a life member, and $50 from Robert B. Minturn, Esq.; a donation of $11, New Year's gift from the ladies of St. Matthew's Church, Fordham; $15 from several persons, by the hands of the Rev. M. Ollssen, Scarsdale; donation from some members of Trinity Parish of $100, to constitute the Rev. Sullivan H. Weston, and the Rev. John Henry Hobart, life members; $50 from John Griswold, Esq., by the Rev. Dr. Hawks, and $11 from the "Church of the Redeemer," by the Rev. Wm. J Frost.

New York, March 1, 1855. John Brown.

The undersigned, in behalf of Zion Church, Oconomowoc, gratefully acknowledges the receipt of the following sums:

Right Rev. Jackson Kemper, D.D., $25; Rev. Azel D. Cole, D.D., $10; Mrs. M. A. Jackson, $5; H. P. Baldwin, Esq., $10; Mrs. S. E. Dimock, $10; A. A., $3; Geo. S Wardwell, $10; Edward Harris, $10; Right Rev Thomas Clark, D.D., $10; W. C. Pierrepont, $50; J. K. Wilmer, $10; W. T. Lee, $10; R. H. Gardiner, $50; Mrs. S. V. Hoffman, $10; Rev. A. H. Vinton, D.D., $20; Rev. Wm. T. Morgan, $10; Rev. R. C. Hall, $10; Mrs. M. G. Sibley, $20; P. Hubbell, $20; H. White, $10; St. Paul's Church, Syracuse, New York, $5; Rowse Babcock, $10; James M. Aertsen, $10; Wm. H. Newbole, $10; Charles McBurney, $15; John H. Gillint, $10; Ladies Missionary Society, Pittsburg, Pennsylvania, per Rev. T. B. Lyman, Rector, 50; by James M. Aertson, from ——, $10; J. L. Smith, $10; L. Lewis, $10; Rev. Dr. Morton, $10; Mrs. H. M. Slater, $10; George M. Wharton, $10; Rev. M. Van Rensselaer, $10; Jos. Cabot, $10; A. G. Craig, $20; Rev. Wm. S. Child, $10; Wm. Kirkham, $10; R. R. Montgomery, Esq., $10; Rev. G. P. Shetkey, from Whitsun offering of St. John's Church, Louisville, Kentucky, $5; Rev. James F. DePeyster, $10, and daughter, $5; T. K. J., $10; Rev. John W. Birchmore, $10; Rev. J. C. Clay, D.D., Female Sunday School, $10; Premium, &c., $3 75. Total, $606 75.

This sum is now at interest at ten per cent. The acknowledgement has been delayed in the hope that the whole sum needed ($1,000) might be received and acknowledged in one acknowledgement. The Parish is in a flourishing condition, and only needs to have the Church for its own, and a Free Church, to ensure its complete success.

Wm. H. Warner,
Senior Warden of Zion Church, Oconomowoc.
Oconomowoc, Wisconsin, Feb. 28, 1855.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges the following donations for the poor:

E. H. C. $25 and a bundle of clothing.

Further aid is much needed, and may be left with Stanford & Swords, 637 Broadway, or with

James Millett, 308 Broome street.

The undersigned gratefully acknowledges the receipt of the following offerings, viz:

$25 from D. A. Cushman, Esq., for the general purposes of the mission; $5 by Thos. N. Stanford, Esq., from a communicant of Christ Church, Westport, Conn.; $4 from S. S. of St. Michael's Church, Manchester, New Hampshire; $3, Christmas offering of the children of the Rev. Dr. McVickar's family; $7 57 from S. S., of Trinity Church, Athens, New York; $5, a Thank offering; and $4, a New Year's gift from St. Peter's, Salisbury, Maryland.

$10, from Mr. Edward D. Phyfe, for the Indian Mission; $10, from Mrs. Edward D. Phyfe; $100, from Epiphany offerings of the Church of the Holy Communion, New York, by James H. Swift, Esq.; also, by Thomas N. Stanford, Esq., New York, $1, from Sunday School of Grace Church, Broad Brook, Connecticut; $5, from Chester Parish, Maryland, one-half by do.; $10, from All Saints, Moyamensing, Philadelphia; $3, from St. Ann's Church, Middletown, Delaware; $60, from Grace Church, Baltimore, Maryland, Rev. A. C. Cone, Rector.

J. Lloyd Breck, for the Chippeway Mission.
Chippeway Mission House, Minnesota Territory, Feb. 18, 1855.

The Rector of the Church of the Holy Innocents gratefully acknowledges the receipt of $25, and a bundle of clothing from E. H. C.

It will encourage his district visitors to go on with their work, and the widow and the fatherless will not forget the giver in their prayers.

Free Church of the Good Shepherd.

Free Meals and Other Aid for the Destitute.—Received from Madame Chegaray's School a bundle of clothing; a bundle of clothing from a "Dorcas Society," by Mrs. Donnelly; J. and E., $2; A. C. C., $2; O., $5.

A number of poor women and tailors are furnished with partial employment in repairing and making garments for distribution to the worthy poor. Any help to this end by funds, clothing, or materials, will do great good. Parcels for the purpose will be sent for if desired, or they may be left at Messrs. Stanford & Swords, 637 Boroadway, or may be sent directly to the Missionary.

N. B.—A note from any Clergyman of the Church, or from any contributor, in behalf of any poor person, will always secure assistance, while there are any supplies on hand.

R. Hoyt, No. 68 East Broadway.

Church Charities in Church Channels.

The experience of the past season has determined the Rector of the Free Church of the Good Shepherd, to continue his daily ministrations to the destitute, according to his means.

All poor persons, especially those that worship at any of our churches, bringing a note from any Clergyman, or contributor, will receive prompt and kind attention, and such assistance as can be rendered.

Funds, clothing, materials for apparel, and food of any sort will be welcome, and will be sent for if desired, or may be sent to Messrs. Stanford & Swords, or to No. 68 East Broadway. R. Hoyt.

The "Ladies Benevolent Association of the Church of the Holy Evangelists," gratefully acknowledge the following donations:

J. S. Betts, by Mrs. W. E. Thompson, $3.

Further donations will be thankfully received by either of the following officers of the Association:

Mrs. B. Evans, 172 Broome street.
Mrs. W. E. Thompson, 83 Cliff street.
Mrs. J. Studwell, Jr., 75 Eldridge street.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor. Those specially designed for the relief of several interesting families, in great suffering and destitution, have been applied accordingly, and produced the most gratifying results.

From J. A. McVickar, M.D, $5, and a bundle of clothing; by Messrs. Stanford & Swords, from J. and E., $3; Friend, a bundle of clothing; H. L., $10.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. Lot Jones, 77 Second Avenue.

March 6, 1855.

Advertisements.

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